

RASOOLULLAH (Sallallahu Alaihi wa Sallam) KA NAMAZ ME HATH BAANDHNE KA TAREEQAH

By Sameer Mughal

Bismillaahir Rahmaanir Raheem

RASOOLULLAH (ﷺ) KE HATH BAANDHNE KI KAIFIYAT:

Ahl-e-Sunnat Wal Jama't, Ahnaaf ke Nazdeek Namaz me Hath baandhna Ek Sunnat hai, aur Mardon ke liye Naaf (Navel) ke Neeche hath baandhna doosri Sunnat hai.

Aur Ahnaaf ke Nazdeek Hath baandhne ka Sab se AFZAL TAREEQA ye hai ke Daayein hath ki Hatheli ko Bayein hath ki Pusht (Back) par rakhein aur Angootha (Thumb) aur Chhangli (Chhoti Ungli, Little Finger) se Baayein hath ke Gattay ko pakdein aur Darmiyaan (Middle) ki 3 Ungliyon ko Kalaa'i (Fore-arm) par rakhein.

Is masla' me Ahaadees 3 Qism ki aayi hain.

1. Wa'il bin Hujar (رضی اللہ عنہ) ki rivayat me hai, "Rasoolullah (ﷺ) ne daayein (Right) hath ko baayein (Left) hath per rakha." [Saheeh Muslim 1/173 H#891]

2. Hulab (رضی اللہ عنہ) ki rivayat me hai, "Rasoolullah (ﷺ) Apna Baayan hath Daayein hath se pakarte the." [Jami' Tirmizi 1/59 H#238, Imam Tirmizi (رحمہ اللہ) farmate hain, "Hadees-e-Hulab HASAN (Good) hai, is per amal hai Sahaba (رضی اللہ عنہ), Taaba'een (رحمہم اللہ) aur unke baad ke Ahl-e-Ilm ka ke daayan hath Baayein hath per rakha jaaye, ba'z Ahl-e-Ilm kehte hain ke Hath ko Naaf ke oopar baandhein aur ba'z kehte hain ke Naaf ke neeche baandhein aur Ye sab Jayez hai Unke Nazdeek]

- Imam Tirmizi (رحمہم اللہ) ne SALAF ke sirf 2 hi Mazhab naqal kiye hain, 1. Naaf se oopar Hath baandhna aur 2. Naaf ke Neeche hath baandhna. Seene per hath baandhne wala Mazhab Unhone zikr hi Nahi kiya. Agar Sahaba, Taaba'een ya Tabe Taaba'een Seene per hath baandhne wale hote to Wo is mauqe' per zaroor naqal farmate.
- Hadees-e-Hulab me Baayein hath ko Daayein hath se pakarne ka Zikr hai; **aur Pakarne ke liye Hatheli aur Ungliyaan iste'maal hoti hain.**

3. Sahal bin Sa'd (رضی اللہ عنہ) ki rivayat me hai, "Logon ko Hukm diya jaata tha ke, Namaz me Daayein hath ko Baayein ZIRAA'I (baazoo) par rakhein." [Bukhari H#702]

FAAYDA: Hamaare batlaye hue Tareeqe par in 3 Qism ki SAHEEH AHADEES par amal ho jata hai. Jab Dayein hath ko Bayein hath ki pusht par rakha to **Pehli Hadees** par amal hua. Jab Angootha aur Chhangli se Gattay ko pakda to **Doosri Hadees** par amal hua aur Jab 3 Ungliyon ko Bayein Baazoo ki Kalaa'i par rakha to **Teesri Hadees** par amal hua.

TATBEEQ KI DALEEL: Imam Abi Haneefah (رحمہم اللہ) ne Ahaadees me Ittihaad (Unity), Jod (Joint) aur Tatbeeq ki Jo Soorat pesh ki hai, iski Daleel Wa'el bin Hujar (رضی اللہ عنہ) se marwi Ahaadees hain.

4. Wa'il bin Hujar (رضی اللہ عنہ) ki rivayat me hai, "Rasoolullah (ﷺ) ne apna daayan (Right) hath baayein hath per Gattay ke qareeb rakha hua tha." [Sunan Daarmi H#1288, Ye Hadees SANAD ke lihaaz se SAHEEH hai balke Sahih Bukhari aur Sahih Muslim ki Shart per hai]

5. Wa'il bin Hujar (رضی اللہ عنہ) ki ek aur rivayat me hai ke: "Daayein hath ko baayein hath ki Pusht aur AR-RUSGHI (Gattay, Wrist) aur AS-SAA'ID (Kalaa'i, fore-arm) par rakha. [Sunan Nasa'i 1/141 H#892; Saheeh Ibne Hibban H#1860, Iski Sanad SAHEEH hai aur iske Raavi Mu'tabar hain]

Qaara'een-e-Kiraam! Fuqaha'-e-Ahnaaf ki is Umdah TATBEEQ ke mutabiq Aap hath pakrenge to ek sath hi Aap ka Kayi Ahaadees per amal ho Jaayega (Alhamdulillah). Phir Un Hathon ko Jism ke agley hisse per rakhenge to Unka Qayem-e-Muqaam ba'zLogon ke liye Naaf ke neeche banega.

AITRAAZ: Ek Ghair-Muqallid ne kaha Saa'id = Kohnei (elbow) aur Hatheli ke darmiyan (upar ki taraf) ko kahte hain.

[Mu'ajjam wasit 1/430] Phir kaha ke AS-SAA'ID se muraad poora AS-SAA'ID hai, kuch SAA'ID nahi. Aur ye bhi kaha ke ba'z SAA'ID ki Takhsees (ya'ni Khaas) kisi hadees me nahi hai lihaazah poori SAA'ID par haath rakhna lazim hai.

AL-JAWAAB: AS-SAA'ID ka jo ma'na Ghair-Muqallideen ne bayaan kiya hai issey Ahnaaf ki TATBEEQ ko kya Nuqsan.? Aur jo kaha hai ke As-Saa'id se muraad poora As-Saa'id hai, kuch Saa'id nahi aur kuch Saa'id ki Takhsees kisi Hadees me nahi hai ye Ghair-Muqallideen ka baatil Qiyaas hai. Kyonke **[Sunan Nasa'i]** me maujood Wa'il bin Hujar (رضى الله عنه) ki Hadees jo oopar naqal hai, isme saaf saaf likha hai ke hath ko AR-RUSGHI (Gathey, Wrist) aur AS-SAA'ID per rakha. Ab rahi baat ke Yahan per AS-SAA'ID se muraad koi Khaas hissa hai ke nahi.? Qaara'een-e-Kiraam! Aap Khud TAJRUBAH kar ke dekh sakte hain ke Gathey (Wrist) per Jab Aap hath rakhenge to AS-SAA'ID ke kounse Hissey per aap ke hath aayenge.? Bila shuba Aap ke hath Kalaa'I (Fore-arm) per aayenge. Ghair-Muqallideen ka ye kehna ke AS-SAA'ID ki Takhsees kisi Hadees me nahi hai bilkul Ghalat hai, albatta SIRAHAAT se nahi aaya hai per thhori si Aql lagaayenge to ma'loom ho jaayega ke AS-SAA'ID ka wo KHAAS hissa KALAA'I (Fore-Arm) hai.

HATH NAAF (NAVEL) KE NEECHE RAKHNA CHAHIYE:

Ahl-e-Sunnat wal Jama't, Ahnaaf ke nazdeek Namaz me Hathon ko Naaf ke neeche rakhna Ahsan aur Behtar Tareeqa hai. Agar kisi ne Naaf par hath baandhe to bhi Durust hai, albatta Seene par hath baandhna Mardon ke liye durust nahi Kyonke is se Aurton se mushabihat (Imitation) hoti hai aur Yahoodiyon se bhi mushabihat hai. Haan, Aurton ke liye Seene par hath baandhna Ijma'-e-Ummat se sabit hai aur **Usool-e-Satar** ki bunyaad per hai (ya'ni Seene per hath baandhengi to Unke liye zyada Pardah ka baa'is banega, is se Jism ke A'izaa Kushaadah nahi hongey). Aur Ijma' (Ya'ni Ummat ka kisi baat per Jama' hona) Shara'i Daleel hai. Naaf ke Neeche hath baandhne ke Ta'lluq se ba'z Ahaadees Saheeh hain aur ba'z Ahaadees Za'eef (Kamzor, Weak) hain.

6. Allah ta'la ka irshaad hai: "Namaz padhiye apne Rabb ke liye aur Qurbani kijiye." **[Surah Al-Kausar:2]**

- **Hazrat Ali (رضى الله عنه)**, Allah ta'la ke is farmaan ki tafseer karte hue farmate hain ke Namaz me Dayein hath ko Bayein hath par Naaf ke neeche rakhna. **[Sunan Al-Azram ba-hawala At Tamheed 8/164]**

7. Muhaddis Abu bakar bin Abi Shaibah – Wakee' – Moosa bin Umair – Alqamah bin Wa'il – Wa'il bin Hujar (رضى الله عنه) farmate hain ke "Maine Nabi Sallallahu alyhi wa Sallam ko dekha ke Namaz me apne Daayein hath ko baayein hath par Naaf ke neeche rakha." **[Musannaf Ibne Abi Shaibah 1/427, Hadees no. 6]**

- Qasim bin Qutloobagha Misri (رحمہ اللہ) farmate hain ke is Hadees ki Sanad (Chain) Jayyid hai. Muhaddis Abu Tayyab (رحمہ اللہ) farmate hain ke Ye Hadees Sanad ke lihaaz se Mazboot hai. Sheikh Aabid Sindhi (رحمہ اللہ) ne kaha ke iske Riyaal Siqah (Sachche Aadmi, Trustworthy) hain. **[Bazal Al-Maj'hood 2/23; At-Taaleequl Hasan 1/70]**
- **AITRAAZ:** (Naam Nihaad) Ahl-e-Hadeeson ne Is Hadees me Ahnaaf per (Naaf ke Neeche) ka lafz Izaafa karne ki Tohmat lagayi hai.
- **AL-JAWAB:** Ye Ghair-Muqallideen ka **Khaalis Jhoot** hai warna SHAHADAT-E-SHAR'IYAH se Sabit karein ke Falaan Hanafi ne falaan Saal me falaan Mahine me falaan Taareekh ko falaan Nusq me Ye izaafa kiya hai? **Qasim bin Qutlubagha (879 رحمة الله Hijri)** ne (Naaf ke neeche) lafz ko naqal kar ke HADEES ko SAHEEH farmaya. Inke is Nusqey par qareeb 300 saal tak Arab wa Ajam ke kisi Muhaddis ne Aitraaz nahi kiya. Jisne sab se pehle Aitraaz kiya, Wo Muhammad Hayaat Sindhi tha, Jo asal me Shia' tha lekin Taqiya kar ke Khud ko Hanafi kehta tha. Maulana Qayem Sindhi wa Hashim Sindhi (رحمہ اللہ) ne Saheeh Nusqey me (Naaf ke neeche) ka Lafz dikha kar Uski bolti band kar di thi. Ghair-Muqallideen se Jawab matloob hai ke Kis Hanafi Aalim ne ye (Naaf ke neeche) ka lafz izaafa kiya hai (Naam bataa'ie)? Aur kab kiya hai (Zamana bataiye)? Aur Us waqt ke Kis Mu'tabar Muhaddis ne isey Ahnaaf ka Mann-ghadat Izaafa kaha hai (Naam bata'ie)? Agar Aap ke paas Jawab nahi hai to Phir Ye Ahnaaf per Jhoota Ilzaam lagaana BID'AT hua ke nahi?
- Asal Haqeeqat to Ye thi ke **[Musannaf Ibne Abi Shaibah]** ke ba'z Nusqon me (Naaf ke neeche) ka lafz maujood hai aur ba'z Nusqon me maujood nahi hain. Aur Ulema'-e-Ahnaaf (Deoband) ne to DIYAANAT-DAARI ka saboot pesh kiya hai dono tarah ke Nusqon ko chhapwa kar. (Naaf ke neeche) ka Lafz bina izaafa kiye MUSANNAF ko chhapwaaya HYDERABAD-DECCAN se aur Izaafe waale Nusqey ko chhapwaya MULTAN (Pakistan) se. Lekin Ghair-Muqallideen ne is Haqeeqat ko chhupa kar Ahnaaf per Ilzaam laga kar Apni Neech Harkat ka saboot diya hai.
- **NUSQAHA JAAT:** (i) Pehla Nusqa Qasim bin Qutlubagha, MISR (Egypt) ke Muhaddis ka hai; (ii) Muhammad Akram Nasarpuri ka Nusqa; (iii) Mufti Makkatul Mukarramah Sheikh Abdul Qadir ka nusqa; (iv) Madeena Munawwarah me Quba' Mahmoodiyah me (Naaf ke neeche) ka lafz maujood hai; (v) Maulana Shamsul Haqq Azeemabadi Sahab ke "AUN

AL MA'BOOD" ke nusqey me bhi (Naaf ke neeche) ka lafz maujood hai. Iski Naqal (Copy) Peer Jhanda (Pakistan) ke paas hai aur Madeena Munawwarah me Sheikh Aabid Sindhi Kutub Khana (Library) me bhi maujood hai. Al-gharaz, In Nusqon me Koi Nusqa MISR ka hai, Koi Makkah Mu'azzamah ka, Koi Madeena Munawwarah ka, Koi Sindh ka, Koi Hind ka, Sab Nusqon me Ye (Naaf ke neeche) lafz ka izaafa maujood hai. (vi) Mullah Qayem Sindhi (رحمہ اللہ) ne "AL-KIRAAM" me likha hai ke (Naaf ke neeche) ka lafz Aksar Saheeh Nusqon me maujood hai aur Maine Khud apni Aankhon se Ek Saheeh Nusqe me Ye Lafz dekha hai Jis per TASHEEH karne walon ke Nishaan bhi hain.

- Gharz 6 Nusqon me (Naaf ke neeche) ka lafz maujood hai. Agar Kisi Nusqe me maujood nahi hai to 6 Nusqon ko ghalat Tehraana Hadees se DUSHMANI hai.

8. Abu bakar bin Abi Shaibah – Abu Mu'awiya – Abdur Rehman bin is'haaq – Ziyaad ibne Zaid Al Suwa'i – Abi Jaheefah – Ali raziallahu anhu farmate hain: "Hath ko hath par Naaf ke neeche rakhna Sunnat hai."
[Musannaf Ibne Abi Shaibah 1/427, H#13]

- Ibne Qudamah Hanbali (رحمہ اللہ) farmate hain ke, "Naaf ke neeche hath baandhne ki rivayat Hazrat Ali (رضی اللہ عنہ), Abi Hurairah (رضی اللہ عنہ), Abi Majliz (رحمہ اللہ), Ibraheem Naqa'i (رحمہ اللہ), Sufyan Sauri (رحمہ اللہ) aur Is'haaq bin Raahwiyah (رحمہ اللہ) se marwi hai. Kyonke Ali (رضی اللہ عنہ) farmate hain ke SUNNAT me se hai Dayein hath ko Bayein hath per rkhnna Naaf ke Neeche, Rivayat kiya is Hadees ko Imam Ahmed bin Hanbal wa Abi Dawood (رحمہ اللہ), aur SUNNAT se muraad Nabi (صلی اللہ علیہ وسلم) ki SUNNAT hai.
- Is rivayat me do raaviyon per Kalaam hai Ek **Abdur Rahman bin Is'haaq** hain aur doosre **Ziyaad bin Zaid**. Lekin Ziyaad bin Zaid tamam SANADON me maujood nahi hain. Inke bajaaye Nu'man bin Sa'd (رحمہ اللہ) maujood hain [DarQutni H#1113; Sunan Kubra Beihaqi H#2436] aur Siyaar bin Al-Hakam, Abi Hurairah (رضی اللہ عنہ) ki rivayat me aaye hain. Ab Aitraaz sirf aur sirf **Abdur Rahman bin Is'haaq** per hi baqi rahta hai.

9. Muhaddis Abu Bakar – Muhammad bin Ibraheem bin Al Manzar – Moosa bin Haroon – Yahya bin Abdul Hameed – Abdul Wahid bin Ziyaad – Abdur Rehman bin Is'haaq – Siyaar Abi Al-Hakm – Abi wa'il – Abi Hurairah raziallahu anhu farmate hain ke "Namaz me Mard ka apne daayein hath ko baayein hath par Naaf ke neeche rakhna, Sunnat hai." [Al-Ausat, Imam Ibne Manzar (94/3 (رحمہ اللہ) H#1291; Sunan Darqutni 1/288 H#1085] Ibne Manzar (رحمہ اللہ) mazed farmate hain ke, "Aur Yehi Qoul Sufyan Sauri (رحمہ اللہ) aur Is'haaq bin Raahwiyah ka hai, aur Is'haaq (رحمہ اللہ) ne Ye bhi farmaya ke Naaf ke neeche ki Hadees Zyada QAWI (Strong) hai aur Tawaaze' ke bhi Zyadah Qareeb hai, aur Kehne wale ne Ye bhi Kaha hai ke Jis jagah Hath rakhe Jayein, iske baare me Nabi (صلی اللہ علیہ وسلم) se Koi baat Sabit Nahi, agar chaahe to Naaf ke neeche rakhe aur chaahe to Naaf ke oopar rakhe."

- **AITRAAZ:** Hazrat Ali wa Abi Hurairah (رضی اللہ عنہ) ki in dono rivaayaat me ek Raavi hain Abdur Rahman bin Is'haaq Waasti Jin per Muhaddiseen ne KALAAM kiya hai isliye Ye Hadees Za'eef hai.
- **AL-JAWAB:** Ba'z Muhaddiseen ne Abdur Rahman ko Saalihul Hadees, Jaayezul Hadees bhi kaha hai. Imam Bizaar (رحمہ اللہ) farmate hain ke "Abdur Rahman, Saalihul Hadees hain." [Musnad Bizaar, Musnad Ali bin Abi Taalib Tehat H#696]; Imam Ijla (رحمہ اللہ) farmate hain ke "Ye Za'eef, Jaayezul Hadees hain, inki Hadees likhi Ja sakti hai." [Mu'arifatus Siqaat 2/72 Tehat raqam#1018, Tehzeeb At-Tehzeeb 6/125] Imam Abu Haatim (رحمہ اللہ) ne kaha: "Ye MUNKARUL HADEES hain, Inki Hadees likhi Ja sakti hai, Is se Ihtijaaj nahi kiya ja sakta." [Tehzeeb Al-Kamaal 16/518] Aur Jab Muhaddiseen ne aise Alfaaz isti'maal kiye hain to iska matlab ye hai ke Inki rivayat Fee Nafsihi HUIJJAT na ho lekin Doosri Rivaayaat aur Shuwaahidaat ki wajah se Qubool ki jaa sakti hai.
- Imam Tirmizi (رحمہ اللہ) farmaate hain: "Ba'z Ahl-e-Ilm ne HAAFZAH ki wajah se Abdur Rahman ki TAZ'EEF ki hai." [Jaami' Tirmizi 2/75] Isme Imam Tirmizi (رحمہ اللہ) ne is baat ki taraf Ishaarah kiya hai ke ba'z Log Inki TAZ'EEF nahi karte aur Abdur Rahman bin Is'haaq per ba'z Ahl-e-Ilm ne Kalaam kiya hai aur wo Kalaam bhi inke HIFZ ke silsile me kiya gaya hai na ke FASAQ wa KAZAB (Jhoot) ke silsile me, Neiz inke Hifz ke silsile me wo Kalaam bhi zyaada Shadeed nahi hai. Isi liye Imam Tirmizi (رحمہ اللہ) ne "**BAAB MAA JAA' FEE SOOQIL JANNAH'**" [Jami' Tirmizi 2/78] me Abdur Rahman se marwi ek Hadees ko HASAN (Good) kaha hai. Imam Haakim ne inse marwi ek Hadees ko SAHEEH kaha hai aur Ibne Khuzaimah ne apni SAHEEH me ek Hadees ki TAKHREEJ ki hai. [ba-hawala Al-Qoulul Musaddad pg35] Lihaazah ye Hadees Aitbaar aur Shahaadat ke liye lena bila shuba DURUST hai.

HAZRAAT-E-MUHADDISEEN KE 3 USOOL:

1. Qaa'idah hai ke Jab Za'eef Hadees muta'addad (Several, Many) SANADON se marwi ho aur Unme se har SANAD agarcha Za'eef ho lekin in Muta'addad SANADON ke milne se ZU'AF (Weakness) door ho jata hai. Jaisa ke ek-ek dhaaga

(Thread) Kamzor hota hai lekin Jab Kayi Kamzor dhaagon ko mila kar Unse Rassi banayi Jaati hai to Wo itni mazboot ho jati hai ke Usko Jawan Aadmi bhi Tor nahi sakta. Isi tarah Za'eef Hadees bhi doosri Za'eef Ahaadees se mil kar Qabil-e-Hujjat ban jati hai.

2. Ye bhi Qaa'idah hai ke Jab ek Za'eef Hadees ki doosri Hadeeson se Taa'eed ho jaaye chahe Za'eef hi kyon na ho to us Hadees ka ZU'AF Khatm ho jata hai. Is Hadees ki Taa'eed me Wa'il bin Hujar (رضى الله عنه) ki Hadees oopar guzar chuki hai, Abi Hurairah (رضى الله عنه) ki Hadees bhi iski Taa'eed karti hai aur aagey aane wali Ahaadees bhi iski Taa'eed karte hain.

3. Hanbali aur Hanafi Ulema' ne Apni KUTAB FIQH me Hazrat Ali wa Abi Hurairah (رضى الله عنه) ki in Ahaadees se khoob Istedlaal kiya hai aur Ahl-e-Ilm ka kisi Hadees per amal karna Us Hadees ke ZU'AF ko rafa' karta hai aur Ye Us Hadees ki SIHAT ki daleel hoti hai.

- Muhaddiseen ke in 3 Qawaa'id se Hadees-e-Ali wa Abi Hurairah (رضى الله عنه) me Koi ZU'AF baaqi nahi rehta aur Ye Hadees Qabil-e-Hujjat samjhi jayengi. In Ahaadees ko Wahi Aadmi RADD karega Jo Muhaddiseen ke in Usoolon se JAAHIL hoga Ya phir Ilm wa Daanish ke ba-wajood Ahnaaf se Ta'ssub ki bina par JAAHIL ban jaayega.
- Pas Naaf ke Neeche Hath baandhne ke Sunnat hone ki Hazrat Ali aur Abi Hurairah (رضى الله عنه) ki Ahaadees **HASAN** Darjah me daakhil hain.

10. Muhaddis Zaid bin Ali Ibne Al-Hussain bin Ali bin Abi Talib Al Haashmi – Apne Baap se (Ali) – Jiddah raziallahu anhu – Ali raziallahu anhu farmate hain ke "Anbiya Alaihim Assalaam ke aqlaaq me 3 cheezein hain: (i) Iftar me Jaldi karna (ya'ni Awwal waqt me karna), (ii) Sehri me deir karna (ya'ni aakhri Waqt tak karna), aur (iii) Namaz me hatheli ko hatheli par Naaf ke neeche rakhna. [Musnad Zaid bin Ali rahmatullahi alaihi pg204, Baab Al-Iftaar]

11. Muhaddis Abu Bakar Al-Behaqi rivayat karte hain ke **Anas (رضى الله عنه)** farmate hain ke Anbiya Kiraam (Alaihim Assalaam) ke aqlaaq me se hai, 1. Iftar jaldi karna, 2. Deir se Sehri karna, aur 3. Namaz me apne dayein hath ko bayein hath par Naaf ke neeche rakhna. [Mukhtasar Khilaaqyat, Beihaqi (34/2 (رحمہ اللہ) : Al-Muhalla; Ibne Hazam (30/3 (رحمہ اللہ)]

12. Muhaddis Abu Dawood Al-Sijastani – Musaddad – Abdul Waahid bin Ziyaad – Abdur rehman bin Is'haaq Al-koofi – Siyaar Abi Al-hakm –Abi Wa'il – Abi Hurairah raziallahu anhu farmate hain ke Namaz me hath ki hatheli ko pakad kar Naaf ke neeche rakhna (Sunnat hai). [Sunan Abi Dawood 1/118, I'la as Sunan 2/196 H#677]

13. Muhammad bin Al-Sheebani – Ar Rabee' bin Sabeeh – Abi Ma'shar – Ibraheem Naqa'I (Taaba'ee) rahmatullahi alaihi farmate hain ke "Namaz me apne daayein hath ko baayein hath par Naaf ke neeche rakhte the. [Kitab Al Aasaar; Imam Abu Hanifah (رحمہ اللہ) ba-rivayat Muhammad 322/1 (رحمہ اللہ) H#121 : Musannaf Ibne Abi Shaibah 1/427 H#7]

- Is Asar ke raavi Mu'tabar hain aur rivayat Hasan darjah ki hai.
- Hazrat Ibraheem Naqa'i (رحمہ اللہ) Jaleel-o-Qadar Taaba'ee hain, In ka Qoul hamare nazdeek hujjat hai. In se Imam Bukhari (رحمہ اللہ) ne apni Saheeh me rivaayaat laayi hain.

14. Muhaddis Abu Bakar bin Abi Shaibah – Yazeed bin Haaron – Hajjaj bin Hisaan – Abi Majliz rahmatullahi alaihi farmaate hain ke "Namaz me apne daayein hath ki hatheli ke andar wale hissey ko baayein hath ki hatheli ke Zaahiri Hissa par Naaf ke neeche rakhe." [Musannaf Ibne Abi Shaibah 1/427, Al Jawaahar An Naqa'I 2/31]

- Ye Asar bilkul Saheeh hai.
- Abi Majliz (رحمہ اللہ) mash'hoor Taaba'ee Kabeer hain jinka inteqaal 100 ya 101 Hijri me hua hai. Inhone Sahaba (رضى الله عنه) ki Sohbat uthaayi hai. Zaahir si baat hai ke Ye amal Unhone Sahaba (رضى الله عنه) ko dekh kar aur un se sun kar hi bayan kiya hoga.

- **AITRAAZ:** Ahnaaf to Imam Abu Haneefah (rahmatullahi alaihi) ke Muqallid hain. Abi Majliz (rah.) ke nahi. Isliye Unhein Koi Haqq Nahi hai ke inka Qoul pesh karein.
- **AL-JAWAAB:** Hamaarey Qawaa'id ki Kitab me Siraahat se maujood hai ke Ahnaaf ke nazdeek Taaba'ee Kabeer ka Qoul Hujjat hai Jis tarah Sahaba (raz.) ka Qoul Hujjat rakhta hai. Iski Tafseel aagaey aa rahi hai. Agar Hum Imam Abu Haneefah (rah.) ka Qoul pesh kar dein to Phir Aap log maan lengey.? Lijiye Aagey bayaan hai.

15. Al-Muhaddis Al-Faqeeh, Imam Al-Azam Fil Fuqaha' **Abi Haneefah Nu'man bin Saabit** Taaba'ee (Rahmatullahi Alaihi) farmate hain ke: "Namaz me apne Daayein hath ko Baayein hath par Naaf ke neeche rakhein." **[Kitaab Al-Aasaar; Imam Abu Haneefah (رحمہ اللہ) ba-rivayat Muhammad 323/1 (رحمہ اللہ); Ahkaam Al-Qur'an, Imam Tahawi (185/1 (رحمہ اللہ)]**

- Ye Qoul Imam Abu Hanifah (rahmatullahi alaihi) ka hai. Jinhone Naaf ke neeche hath baandhne ko apna maslak banaya hai.

LA-MAZHAB GHAI MUQALLIDEEN (FIRQA AHL-E-HADEES) me shaamil Ba'z Log kehte hain ke Seene par hath baandhna SUNNAT hai aur iske khilaaf ya'ni *Naaf ke Neeche ya Oopar Hath Baandhna* **NA-JAYEZ** hai. Ba'z Ghair-Muqallideen, Naaf ke neeche hath baandhne ko Gunaah kehte hain to Ba'z Ghair-Muqallideen Ye Hukm lagaate hain ke Naaf ke neeche hath baandhne se Namaz hi Nahi hoti goya ke SEENE PER Hath baandhna WAJIB ya FARZ hai. Mazed Ye da'wa bhi karte hain ke Hamaare Nazdeek sirf aur sirf Qur'an wa SAHEEH HADEES Hujjat hain. Jab ke Unka Ye da'wa Qur'an aur Saheeh Hadees mehaz Logon ko dhoka dene ke liye hai. Jab inke NAFS ke mutabiq ya AHNAAF ke khilaf Za'eef Ahaadees bhi mil jaye to phooley nahi samaate aur usko Saheeh Hadees keh kar logon ko dhoka dete hain.

Ghair-Muqallideen, ke nazdeek Naaf ke neeche hath baandhna **Na-Jayez** hai goya Unke haan Seene per hath baandhna SUNNAT-E-MUAKKIDAH hui. Sunnat-e-Mu'akkidah sabit karne ke liye Ghair-Muqallideen ko sirf SAHEEH SAREEH Hadees pesh karna chahiye. Aur Ahnaaf ke nazdeek Naaf ke neeche hath baandhna MUSTAHAB (Recommended) hai lekin Seene aur Naaf ke darmiyan hath baandhna ya Hathon ko chhor dena bhi Jayez hai (Doosri Qism ki Ahaadees ki wajah se) magar KHILAF-E-AFZAL hai. Ahnaaf ka ye masla' SUNAN ZAWAA'ID ke Hukm me shumaar hoga aur iska chhorna Fasaad (Jhagra) aur Sahv (Ghalti, error) ko Wajib Nahi karta. **[Dekhiye Fataawa Shaami-Kitab As-Salaath 2/170-172]** Aur SUNAN ZAWAA'ID, Za'eef Ahaadees se bhi sabit ho sakti hain lekin Sunnat-e-Mu'akkidah ko Za'eef Ahaadees se sabit nahi kiya ja sakta.

GHAI MUQALLIDEEN KE DALAA'IL KA JAYEZA:

1. Abu Taahir – Abu Bakar – Abu Moosa – Mo'mal (bin Isma'eel) – Sufyan (Sauri) – Aasim bin Kulaib – Alqamah bin Wa'il - Wa'il bin Hujar (رضی اللہ عنہم) kehte hain ke, "Maine Rasoolullah (صلی اللہ علیہ وسلم) ke sath Namaz padhi to Aap ne apna Daayan hath Bayein hath per rakh kar SEENE per baandha." **[Sahih Ibne Khuzaimah]**

- Ghair-Muqallid, Albani ne khud aitraaf kar liya hai ke Ye rivayat Za'eef hai. Chunacha likha: "Iski SANAD ZA'EEF hai, kyonke Mo'mal Jo Isma'eel ke bete hain, ka HAAFAH kamzor tha." **[Haashyah Saheeh Ibn-e-khuzaimah 1/243]**

Jab Ghair-Muqallid ke peshwa Albani ne khud Aitraaf kar liya hai ke ye Za'eef rivayat hai to phir hamein Tehqeeq pesh karne ki koi Zarurat baaqi na rahi. Albatta, mazed itminaan ke liye is Hadees ki Asal haqeeqat saamne laayi jaati hai aur Alhamdulillah! Hum apna Mauqaf khud ke bal per tehraate hain.

SAHEEH HADEES KI JAANCH KA NAMOONAH: Hadees Saheeh hai ya Ghair Saheeh Jaanchne ke liye Hum Wa'il bin Hujar (رضی اللہ عنہم) ki is Hadees per Tareeqa bit-Tafseel pesh kar rahe hain. Baqyah rivaayaat ko bhi isi tareeqe ke mutabiq Jaancha ja sakta hai. Hum wo mukhtasar bayan karte hain.

SAHEEH HADEES KI TA'REEF: Jis Hadees ke tamam Raavi 1. Muttasil, 2. Aadil, 3. Taam Az-Zabt ho aur Wo Hadees 4. Ghair Shaaz aur 5. Ghair Mu'allil ho.

Ma'loom hua ke Saheeh Hadees ki 5 Sharaa'it hain. Aur Jo Hadees in Sharaa'it per Khari Nahi utarti Wo Hadees SAHEEH nahi kehlayegi. Hum Wa'il (رضى الله عنه) se rivayat SEENE PER Hath baandhne wali is rivayat ko in 5 Sharaa'it per Jaanchte hain. Qaara'een-e-Kiraam! Tehqeeq ke ba'd, Aap Khud hi Faislah farmayein ke (Naam Nihaad) Ahl-e-Hadees ke do Usool **Qur'an aur Saheeh Hadees** me kitni Sachchayi hai.

(I). MUTTASIL (Continuous Chain): Is silsile me Koi Kalaam nahi hai.

(II). AADIL (Righteous Narrators): Is Hadees me ek Raavi hain Mo'mal bin Isma'eel Jo SIQAH hain per inka HAAFAZH kharaab hone ki wajah se Kayi A'imma-e-Jarah wa Taa'deel ne in par KALAAM kiya hai.

Mo'mal bin Isma'eel:

(i) Imam Zehbi (rahmatullahi alaihi) kehte hain Sachche hain aur Sunnat me Shadeed hain aur Kaseer Al-Khata' hain aur kaha jaata hai ke, Inki Kitabein Dafan kar di gayin thi aur ye hifz se Ahaadees bayan karte aur Ghalti kar gaye. **[Al-Kaashif 2/309]**

(ii) Imam Bukhari (رحمه الله) inko Munkar Al-Hadees kehte hain **[Meezan Al A'itedaal 4/228]**

(ii) Ibne Sa'd (رحمه الله) kehte hain, Ye SIQAH hain aur bohat ghaltiyan karte the. **[At-Tibqaat Al-Kubra 5/501]**

(iii) Ibne Qane' kehte hain SAALEH magar Khata kaar hain. **[Tehzeeb At-Tehzeeb 10/381]**

(iv) DarQutni (رحمه الله) kehte hain SIQAH hain lekin bohat Ghalti karte hain. **[Sawaalaat Al-Haakim Lil DarQutni: 492]**

(v) Imam Abi Haatim (رحمه الله) kehte hain Sudooq hain, Sunnat me Shadeed hain, Kaseer Al-Khata' hain, inki Hadees likhi ja sakti hai. **[Kitab Jarah wa Ta'deel 8/374]**

(vi) Imam Abu Zar'a (رحمه الله) kehte hain inki Hadees me bohat ghaltiyan hain. **[Meezan Al A'itedaal 4/228]**

(viii) Muhammad bin Nasr Al-Marwazi (رحمه الله) kehte hain Jab Mo'mal Hadees me munfarid ho to Wajib ye hai ke Tauqif kiya jaaye isliye ke Kharab Haafze aur Kaseer ghaltiyan wale the. **[Tehzeeb At-Tehzeeb 10/381]**

(ix) Ibne Hajar (رحمه الله) ne kaha, Sudooq hain aur Kamzor Haafze waale. **[Taqreeb At-Tehzeeb: 7029]**

(x) Imam Ahmed (رحمه الله) ne bhi Khatakaar kaha hai. **[Mausoo'ah Aqwaal lil Imam Ahmed 3/491]**

(xi) Ibn-e-Hajar (رحمه الله) ne kaha ke Mo'mal bin Isma'eel ki Jo Hadees Sufyan Sauri (رحمه الله) se ho usme Zu'af hota hai. **[Fathul Baari 9/239]**

- Mo'mal bin Isma'eel ke bare me Asma' Ar-Rijaal ki kitabon me itne Kalaam hain Wo kis tarah AADIL ho sakte hain? Isliye Saheeh Hadees hone ki Doosri Shart poori nahi hoti.

(III). TAAM AZ-ZABT (Proficiency): Wa'il bin Hujar (رضى الله عنه) ki Namaz me hath baandhne ki rivaayaat ki SANADEIN (Chains) aur SEENE PER ki Tafseel darj zail hai.

(i) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Sufyan Sauri– Mo'mal bin Isma'eel [Sahih Ibn-e-Khuzaimah] Is Hadees me Lafz ALAA SADRIHI (SEENE PER) maujood hai.

(ii) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Sufyan Sauri– Abdullah bin Abul Waleed [Musnad Ahmed 4/318] Isme Lafz ALAA SADRIHI (SEENE PER) **maujood Nahi hai.**

(iii) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Zaa'idah [Nisaa'I 1/141] Is hadees me Lafz SEENE PER maujood Nahi hai.

(iv) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Bashir bin Mufazzal [Abi Dawood 1/112; Ibne Majah 1/59] Inme bhi Lafz SEENE PER maujood Nahi hai.

(v) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Abdul Waahid [Musnad Ahmed 4/316] Isme bhi Lafz SEENE PER maujood Nahi hai.

(vi) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Zaheer bin Al-Hajjaj [Musnad Ahmed 4/318] Isme bhi Lafz SEENE PER maujood Nahi.

(vii) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Shu'bah bin Al-Hajjaj [Musnad Ahmed 4/319] Isme bhi Lafz SEENE PER maujood Nahi.

(viii) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Salaam bin Suleim [Tyaalasi] Isme bhi Lafz SEENE PER maujood Nahi.

(ix) Wa'il bin Hujar (رضى الله عنه) – Alqamah bin Wa'il – Aasim bin Kulaib – Khalid bin Abdullah [Beihaqi 2/131] Isme bhi Lafz SEENE PER maujood Nahi.

- Mazkoorah **9 SANADON me se 8 SANADON me Lafz SEENE PER maujood nahi hai.** Iska Zikr Sirf Sufyan Sauri (رحمہ اللہ) ke Tareeq me hai aur wo bhi sirf **[SAHIH IBN-E-KHUZAIMAH]** ki rivayat me Jab ke Sufyan Sauri (رحمہ اللہ) ki isi SANAD me **[MUSNAD AHMED]** ki rivayat me Lafz SEENE PER maujood nahi hai.
- Imam Sufyan Sauri (رحمہ اللہ) Khud MUJTAHID hain aur Unka khud ka Amal is Hadees per Nahi hai. **Imam NAWAWI (رحمہ اللہ)** farmate hain ke, "Imam Abi Haneefah (رحمہ اللہ), Sufyan Sauri (رحمہ اللہ), Is'haaq bin Raahwiyah (رحمہ اللہ), hamare As'haab me se Marwazi (رحمہ اللہ) farmate hain ke Dono hath Naaf ke neechе baandhe jayein." **[Sharah Muslim 1/73, Mu'arif As-Sunan 2/438]**
- Ibne Qayyim (رحمہ اللہ) ne likha hai ke, "ALAA SADRIHI (Seene par) ki zyadati sirf Mo'mal Bin Isma'eel ki rivayat me hai aur Mo'mal bin Isma'eel ko Imam BUKHARI (رحمہ اللہ) ne MUNKAR AL-HADEES kaha hai. Imam Bukhari (رحمہ اللہ) Jis raavi ke baare me Munkar Al-Hadees keh dein Us se rivayat Jayez hi Nahi hai. **[I'laam al Moqa'een 3/9 misaal#62]**

In tamam Wujooaat ki bina per lafz SEENE PER kis tarah Taam Az-Zabt ho sakta hai.? Isliye Teesri Shart bhi poori nahi hoti.

(IV). GHAIIR SHAAZ (No Contradiction): Mo'mal bin Isma'eel apne se zyadah SIQAH Raaviyon ki mukhalifat karte hain. Kyonke inse Zyadah SIQAH Raavi lafz SEENE PER ka izaafa bayan nahi karte jaisa ke oopar guzar chuka hai.

- Mazed ye ke SEENE PER hath baandhne ka mauqaf bhi SHAAZ hai kyonke Jamee' Ahl-e-Sunnat Wal Jama't me ye kisi ka bhi Mazhab nahi ke SEENE PER hath baandhe jayenge.

AHNAAF: Naaf ke neechе baandhna SUNNAT hai.

MALIKIYAH: Farz Namazon me dono Hath chhor dena MUSTAHAB hai.

SHUWAAFE': Seene ke neechе, Naaf ke oopar hath baandhna MUSTAHAB hai.

HANAABLAH: Naaf ke neechе, Naaf ke oopar, aur dono Jagah baandhne ki gunja'ish hai.

Kisi Sahabi (رضی اللہ عنہ) ka amal ya Kisi Taaba'ee (رحمہ اللہ) ka amal SEENE PER Hath baandhne ka nahi hai, Ye rivayat SHAAZ hai. Isliye Chauthi Shart poori nahi hoti.

(V). GHAIIR MU'ALLIL (Without Hidden Defect): Mo'mal bin Isma'eel Jab Akele ho to Unka TAFARRUD Qubool nahi kiya jayega aur SAHEEH IBN-E-KHUZAIMAH ki SEENE PER Hath baandhne ki rivayat me Mo'mal bin Isma'eel MUNFARID hain (Akele bayan kar rahe hain) aur In per KAMZOR HAAZFAH ki wajah se KALAAM hain aur Mo'mal bin Isma'eel apne se zyadah SIQAH Raaviyon ki mukhalifat karte hain kyonke SIQAH RAAVI isi SANAD me "SEENE PER" Lafz ka izaafa naqal nahi karte. Isliye Lafz "SEENE PER" Ghair-Mehfooz hai. Ma'loom hua ke Ye rivayat Ghair-Mehfooz hai (Ya'ni Illat se khaali Nahi hai), isliye Paanchvi Shart poori nahi hoti.

SAHEEH HADEES ki 5 Sharaa'it me se is rivayat me 4 Sharaa'it poori nahi hoti. Isliye Usool-e-Hadees ki ro se Ye rivayat SAHEEH Nahi hai balke Za'eef hai. Chounke Ghair-Muqallideen ka da'wa Jayez wa Na-Jayez ka hai. Unhey Daleel me sirf SAHEEH SAREEH MARFOO' GHAIIR-MUTA'RIZ HADEES hi pesh karna chahiye.

NOTE: Ye rivayat SEENE PER Hath baandhne ki tamam rivayaton me se sab se Kam ZA'EEF rivayat hai. Baqya rivayaton me to ek se Zaayed Raaviyon per KALAAM hai.

GHAR KO AAG LAG GAYI GHAR KE HI CHIRAAGH SE:

Ghair-Muqallideen (Naam Nihaad) Ahl-e-Hadees ne TARK-E-RAFAULYADAIN Ki SAHEEH AHADEES ko SHAHEED Karne ke liye ASIM BIN KULAIB (رحمہ اللہ) wa SUFYAN SAURI (رحمہ اللہ) per TEHQEEQ ke Naam per JARAH Naqal Kee, Lekin Jab SEENE PER HATH BAANDHNA Inke NAFS ke Mutabiq hai aur Imam Abi Haneefah (رحمہ اللہ) ke Mazhab ke KHILAF hai to Wahi Sufyan wa Aasim (رحمہ اللہ) se hi rivayat Kardah Wa'il bin Hujar (رضی اللہ عنہ) ki is Za'eef HADEES me TEHQEEQ ko Alvidah keh kar be-daleel Da'wa karte hain ke Ye Hadees SAHEEH hai.

- Ghair-Muqallid Hakeem Abdur-Rahman Khaleeq ne likha hai ke, "Aasim bin Kulaib (رحمہ اللہ) bil ittifaq Kubbaar-e-Muhaddiseen ke Nazdeek Saqt darjah ka ZA'EEF raavi hai." **[12 Masaa'il, pg38,39]**
- Ghair-Muqallid, Zubair Ali Za'i ne likha: "Jo Kaseerul Khata' aur Sa'eeul Hifz (Kamzor HAAZFAH wala) waghera (Raavi) ho Uski MUNFARID Hadees ZA'EEF hoti hai." **[Noorul Ainain pg62]** Is rivayat me Mo'mal bin Isma'eel hain Jinka Haafzah Kharaab tha aur Wo MUNFARID hain (Ya'ni Akele hi rivayat karte hain).
- Ghair-Muqallid, Zubair Ali Za'i ne likha: "Sufyan Sauri (رحمہ اللہ) Mudallis hain" **[Noorul Ainain pg137]** "Mudallis Raavi ki (AN) wali rivayat Na Qabil-e-Hujjat ya'ni Za'eef hoti hai" **[Anwar ul Tareeq Jawab Al-Jawab Noor Ul Ainain pg7]** "Sufyan Sauri (رحمہ اللہ) is rivayat me (Ya'ni Tark-e-Rafaul yadain wali rivayat me) Aasim bin Kulaib (رحمہ اللہ) se

Munfarid (Akele) hain aur inki Koi mu'tabar Mutaabi'at nahi hai, Lihaaza Ye SANAD Za'eef hai." [Noorul Ainain pg139] Is rivayat me bhi Sufyan Sauri (رحمہ اللہ), Aasim bin Kulaib (رحمہ اللہ) se (AN) se rivayat karte hain aur rahi baat Mu'tabar Mutaabi'at ki to phir aisi koi Rivayat-e-mu'tabarah hamaare nazar se nahi guzri.

- Ghair-Muqallideen ke Khud ke hi bataye Usoolon se Ye Hadees Za'eef sabit hui per Ghair-Muqallideen Ye Usool sirf Ahnaaf ke dalaal' (Ahaadees) ko Jhutlaane ke liye bayaan karte hain aur Jab Khud ki NAFS PARASTI ki baat aati hai to phir In Usoolon ko RADD karne ke Haile wa Bahaane pesh karne lag jaate hain. Al-gharz, Chounke Ghair-Muqallideen ke Nazdeek Seene per hath baandhna Sunnat-e-Mu'akkidah Ya phir Wajib ya Farz ke Hukm me hai Kyonke Unka da'wa hai ke is ke khilaaf karna Jayez Nahi hai to phir Unka Ye da'wa sirf aur sirf SAREEH SAHEEH GHAIR-MUTA'RIZ Hadees se hi sabit ho sakta hai. Za'eef Hadees se Jayez wa Na-Jayez sabit nahi kiya ja sakta.

GHAIIR-MUQALLIDEEN KE CHAND MAZED ISHKALAAT KE JAWAABAAT:

- **AITRAAZ:** Mo'mal bin Isma'eel ko Za'eef kehna durust nahi hai kyonke ye Saheeh Bukhari ke Raavi hain.
- **AL-JAWAAB: (i)** Khud Ghair-Muqallid Albani ne Mo'mal bin Isma'eel ko Za'eef kaha hai aur is rivayat ko Za'eef qaraar diya hai. Jo Jawaab Albani dete the wahi hamaara Jawaab bhi Tasavvur kiya jaaye. **(ii)** Imam Bukhari (رحمہ اللہ) ki mulaqaat Mo'mal bin Isma'il se nahi hui hai, isliye Mo'mal ka SIQAH sabit karna durust nahi hai chunacha Haafiz Ibn-e-hajar (رحمہ اللہ) likhte hain, "..... Imam Bukhari (رحمہ اللہ) ne inka Zamaana paaya magar insey mulaqaat nahi ho saki kyonke Mo'mal (206 Hijri) me Imam Bukhari (رحمہ اللہ) ke KOOCH karne se pehle hi Wafaat paa gaye the, Isi bina per Imam Bukhari (رحمہ اللہ) ne insey Ta'leeqan rivayat naql ki hain aur Abu Haatim Raazi (رحمہ اللہ) ne farmaaya ke Mo'mal Sudooq hain lekin Haafzah ki Kharabi ki wajah se KASEER AL-KHATA' hain. **[Fathul Baari 13/41] (iii)** Allamah Keermaani wa Allamah A'ini (رحمہ اللہ) farmaate hain ke Ye Mo'mal bin Isma'eel nahi hai Jiska zikr Imam Bukhari (رحمہ اللہ) ne kiya hai balke Ye Mo'mal bin Hishaam hai. **[Dekhiye Al-Kirmaani aur Umdatul Qaari 16/349]** Haan! Ibn-e-Hajar (رحمہ اللہ) ne isey Isma'eel ka beta Tasleem kiya hai per sath hi sath Mo'mal per JARAH naqal ki hai.
- **AITRAAZ:** Kya Saheeh Ibn-e-Khuzaimah ki sabhi Ahaadees Saheeh hain to phir Ek Ghair-Muqallid ne mujhe jawaab dete hue yun naqal kiya: "Ye mukhtasar sahih ahadees ka majmooa hai jo rasul (SAWS) tak sahih aur muttasil sanad ke saath pahonchti hain aur darmiyan me koi raawi saaqit ya sanad me inqata nahi hai aur na to rawiyon me se koi rawi majrooh ya za'ef hai. **[IBN KHUZAIMA 1/2]**" phir likha ke "Isi wajah se bohat saare Logon ne is Hadees ko Saheeh maana hai."
- **AL-JAWAAB: (i)** Ibn-e-Hajar Makki (رحمہ اللہ) farmaate hain: "Ibn-e-Khuzaimah ne aisi kitni Ahaadees ko SAHEEH kaha hai jo HASAN DARJAH ko bhi NAHI POHANCHTI. **[Haamish Dirham As-Surah: 81] (ii)** Ghair-Muqallideen ne khud **[Saheeh Ibn-e-Khuzaimah]** ki kayi Ahaadees ko Za'eef qaraar diya hai. **[Dekhiye Kitab Tas'heel Al-Wusool tiba' saal:2005, page no.s 45, pg138, pg160, pg178, pg212, pg258, pg275, pg334, pg344]** Ghair-Muqallideen ka ye doghla-pan mujhe kuch samajh me nahi aaya.

NOTE: Agar bil-farz, ye maan bhi liya jaaye ke Hadees-e-Wa'il (رضى الله عنه) Qaabil-e-Hujjat hai to phir is se SUNNIYAT hargiz Sabit Nahi hoti. Ye sirf ek baar ki Khabar hai, Is Hadees se Rasoolullah (صلى الله عليه وسلم) ka Hamesha ka amal (SUNNAT) sabit Nahi hota.

LAFZ (ALAA SADRIHI) KI WIZAAHAT:

Shwaafe' ka Mazhab hai ke Hathon ko Seene ke Nichle hissey per baandhein Ya'ni Angoothe ki taraf wala hissa seene ke Aakhri hissey per ho aur baaqi hath Seene se neeche ho lekin **Shwaafe' Daleel me** ALAA SADRIHI waali rivayat hi pesh karte hain.

ASAL HAQEEQAT: Ye hai ke ALAA SADRIHI se muraad Seene ka Kuch Hissa hai, Poora Seena muraad nahi. Misaal ke taur per Koi Ye Kahe ke Falaan Shaqs MASJID me baitha hua hai to is se muraad Masjid ka wo Khaas Hissa hai Jisme wo baitha hua hai. Ab **Shwaafe'** ne FOQUS SURRAH (Naaf ke oopar) ki rivayat ko bhi istedlaal me laaya, INDA SADRIHI (Seene ke Qareeb) waali rivayat **[Musnad Bizaar]** ke hawaale se bhi Istedlaal karte hue farmaya ke ALAA SADRIHI se muraad Seene ka nichla hissa muraad hai.

Lekin Ghair-Muqallideen ke nazdeek ALAA SADRIHI se muraad Seene ka baalaa'I hissa ya Darmiyaani Hissa muraad hai. Ek taraf SALAF ka Mazhab hai aur doosri taraf Ghair-Muqallideen ki Raa'I hai. Inme se Konsa Saheeh hai.?

Hamaara 1 sawaal hai.

SAWAAL: ALAA SADRIHI se muraad Seene ka konsa hissa muraad hai.? Baalaa'I ya darmyani ya Nichla hissa.? Jo bhi Aap muraad lete hain is per Nabi Kareem (صلی اللہ علیہ وسلم) ki Saheeh, Sareeh, Marfoo', Muttasil Hadees pesh kijiye.?

2. Abdullah – Abi (Ahmed رحمہ اللہ) – Yahya bin Sa'eed – Sufyan – Simaak – Qabeesah bin Hulab - Hulab raziallahu anhu farmate hain ke, "Maine Nabi (صلی اللہ علیہ وسلم) ko dekha wo dayein aur bayein taraf se mudte the aur Maine dekha ke Nabi (صلی اللہ علیہ وسلم) ne ye apne Seene per rakha aur Yahya ne bayan kiya ke daaya'n hath bayein hath ki Kalaa'I per rakha. **[Musnad Ahmed]**

- Is rivayat ka haal bhi pehli rivayat ki tarah hi hai. Aur is rivayat ko bhi oopar wali rivayat ki tarah jaancha ja sakta hai. Hum yahan Mukhtasaran Jaanchte hain.

RAAVIYON PER KALAAM:

Yahya bin Sa'eed: Imam Ahmed (رحمہ اللہ) ke mu'aasar (contemporary) 3 hain. (i) Yahya bin Sa'eed Al-Ataar, (ii) Yahya bin Sa'eed bin Saalem Al-Qadah, (iii) Yahya bin Sa'eed Al-Qurshi hain aur Teeno ke Teeno Za'eef hain. Agar Ye Koi aur Yahya bin Sa'eed hain to SANAD me iski SIRAAHAT dikhayi jaaye.

Simaak bin Harab: Khud inke Shaagird Sufyan Sauri (رحمہ اللہ) ne inhey Za'eef kaha hai, Aur Nasa'I ne kaha ke Jab Ye MUNFARID (Akele) ho to Hujjat nahi hain. **[Dekhiye Meezan Al-Aitedaal 2/232]** Imam Ahmed (رحمہ اللہ) ne Muztarib Al-Hadees kaha hai. **[Al-jarah wa Taa'deel]** waghera.

Qabeesah bin Hulab: Ye Maj'hool hain.

NOTE: Mukhtalif feeh Raavi ki Hadees HASAN hoti hai. Chunacha Zafar Ahmed Thanwi (رحمہ اللہ) farmate hain: "Agar Raavi mukhtaleef Feeh ho to wo Hasan Al-Hadees hota hai aur uski Hadees HASAN hoti hai." **[Qawaa'id Fee Uloom Al-Hadees pg77]**

LAFZ ALAA SADRIHI (SEENE PER) GHAIIR-MAHFOOZ HAI:

(i) Hulab (رضی اللہ عنہ) – Qabeesah bin Hulab – Simaak – Sufyan – Yahya bin Sa'eed [Musnad Ahmed 5/226] *Sirf is rivayat me Lafz SEENE PER maujood hai.*

(ii) Hulab (رضی اللہ عنہ) – Qabeesah bin Hulab – Simaak – Sufyan – Wakee' [Musnad Ahmed 5/241] *Lafz SEENE PER maujood nahi.*

(iii) Hulab (رضی اللہ عنہ) – Qabeesah bin Hulab – Simaak – Sufyan – Abdur Rahman bin Mahdi [DarQutni 1/104] *Lafz SEENE PER maujood nahi.*

(iv) Hulab (رضی اللہ عنہ) – Qabeesah bin Hulab – Simaak – Abil Ahwas [Tirmizi 1/59] *Lafz SEENE PER maujood nahi.*

(v) Hulab (رضی اللہ عنہ) – Qabeesah bin Hulab – Simaak – Shareek [Musnad Ahmed] *Lafz SEENE PER maujood nahi.*

- Ma'loom hua ke Hulab (رضی اللہ عنہ) ki Ye Hadees kul 5 SANADON se marwi hai aur sirf 1 SANAD me Kisi KAATIB ki ghalti se Lafz HAAZIHI ke badle SADRIHI (seene per) ka izaafa ho gaya. Kyonke Sufyan Sauri (رحمہ اللہ) ke Tareeq se Kul 3 TAREEQ me se 2 TAREEQ me Lafz (Seene par) maujood Nahi hai. Abil Ahwas aur Shareek (رحمہ اللہ) ki rivayatein bhi is baat ki SHAAHID hain ke Lafz (Seene par) ka izaafa GHAIIR-MEHFOOZ hai aur Ye kisi KAATIB ki Ghalti hai.
- Yahan per Ghair-Muqallideen ki taraf se dhoka diya Jaata hai ke SIQAH ki zyaadati maqbool hai. Lekin masla' to kuch aur nikla ke SIQAH raavi (Sufyaan Sauri (رحمہ اللہ)) khud apni hi mukhalifat kar rahe hain. 2 Sanadon me Lafz SEENE PER maujood nahi hai aur 1 SANAD me maujood hai.
- Mazed Ye ke agar Lafz SEENE PER ka izaafa maan bhi liya jaye to. Sufyan Sauri (رحمہ اللہ) ka amal is Hadees ke khilaf hai. Wo iske khilaaf NAAF KE NEECHE Hath baandhte the jaisa ke oopar guzar chuka hai. Jab rivayat karne wala Khud Apni hi rivayat kardah Hadees ke khilaf amal karta hai to iska matlab yehi hua ke Ye Hadees Uske Nazdeek Saheeh darjah tak nahi pohanchti. Algharaz, sabit hua ke Lafz SEENE PER ka izaafa Ghair-Mahfooz hai aur Jam'hoor me se kisi ka bhi Mazhab Seene per hath baandhne ka nahi hai. Isliye Ye Hadees SHAAZ aur MU'ALLIL hai.

NOTE: Ghair-Muqallid, Dr. Zakir Naik ne Masaalik-e-Araba' per Ghalat Tabsirah karte hue apni Taqreer me Yun kaha ke, "Ek Musalman ko Qur'an wa Saheeh Hadees per amal karna chaahiye, wo kisi Aalim ya Imam se muttafiq ho sakta hai us waqt tak jab tak ke Uske Aqaa'id wa Nazariyaat QUR'AN AUR SAHEEH HADEES ke mutabiq ho..... Agar

Musalman Qur'an hi ko samajh kar iska mutaalia' karein aur SAHEEH HADEES per amal karein to In sha' Allah! Sab Iqtिलाफात Khatm ho jaayenge aur Musalman ek Muttahid ummat ban jaayenge"

Hulab (رضی اللہ عنہ) ki rivayat SAHEEH darjah tak pohanchne ke liye ek se Zaayed Sharaa'it per Khari nahi utarti goya ke ye Hadees Za'eef hai ya kam se kam HASAN darjah tak pohanchti hai. Aur Ghair-Muqallid, Zakir Naik ne kaha hai ke Musalman, QUR'AN aur SAHEEH HADEES per amal karega to Iqtिलाफ khatm ho jaayega, lekin Ye kaise Ghair-Muqallideen hain Jo Qur'an Ya Saheeh Hadees pesh karne ke bajaaye Hasan/Za'eef hadees pesh kar rahe hain.? Saheeh Hadees pesh kar ke Iqtिलाफ ko kyon khatm nahi kar rahe hain.?

AITRAAZ: Ghair-Muqallideen, yahan per ek aur mazed dhoka dene ki koshish karte hain ke Hulab (رضی اللہ عنہ) ki ye rivayat Wa'el bin hujar (رضی اللہ عنہ) ki rivayat ki Mutaabi'at karti hai.

AL-JAWAAB: Qaara'een-e-Kiraam! Dono Ahaadees ko Jor kar bhi In Ahaadees me maujood Zu'af ko door nahi kiya ja sakta. Dono Ahaadees me Illat ek hi hai ke Lafz "ALAA SADRIHI" (Seene per) Ghair-Mehfooz hai aur Jab dono Ahaadees ko Jora Jaayega to bhi Hadees ki ye illat Khatm na hogi. Jab Illat Khatm nahi ho sakti to phir ek doosre se Mutaabi'at kaise kar sakti hain.?

3. Abu Taubah – Al Haisam – Ibne Humaid – Saur – Suleiman bin moosa - Taos (رحمہ اللہ) se rivayat hai ke, "Rasoolullah (SAWS) apna Daayan hath Namaz me apne Bayein hath per rakh kar apne SEENE PER baandha karte the." **[Maraaseel Abi Dawood, Ye Kitab SIHAH SITTAA me shaamil nahi hai]**

- Ye Hadees Mursal hai. Taos (رحمہ اللہ) ne bina kisi Sahabi (رضی اللہ عنہ) ka Naam liye, Rasool (SAWS) se ye Hadees bayan ki hai. Aur Ghair Muqallideen ke nazdeek Mursal Hadees ZA'EEF hoti hai aur Za'eef Hadees unke nazdeek Mauzoo' (Jhooti) Hadees ka darjah rakhti hain. Shayad Ghair-Muqallideen ko Ye kehna hai ke Unke NAFS ke mutabiq wali MURSAL Hadees HUUJAT hoti hai aur AHNAAF ke pesh kardah MURSAL hadees ZA'EEF hoti hai.?
- Allamah Nemwi (رحمہ اللہ) farmate hain ke Iski ISNAAD (chain) Za'eef hai. Iska ek raavi Suleiman bin Moosa hai, Jinhey LAYYIN AL-HADEES (Kamzor) kaha gaya hai. Imam Bukhari (رحمہ اللہ) ne Kaha ke Inke paas MANAAKEER hain aur Nisaa'i (رحمہ اللہ) ne kaha, QAWI nahi hain. **[Tafseel ke liye dekhein Aasaar As-Sunan pg 145]**
- Isme ek aur Raavi hai Al-Haisam hai Jiske baare me hain Wo Sachche hain lekin in per QADRIYAH hone ka ilzaam hai. **[At-Taqreeb pg228]**
- Suleiman bin Moosa ke bare me kehte hain ke, Abu Haatim ne kaha inki Hadees me kuch Iztiraab hai. Ibne Adi ne kaha hai Ye ba'z Ahaadees me munfarid hain. Bukhari ne kaha ke inke paas Manaakeer hain. Sudooq aur Faqeeha hain lekin Inki Hadees me Layyin (Kamzori) hain aur Maut se qabl inka haafzah Khalat malat ho gaya tha. **[Dekhiye Az-Zu'afa lil Bukhari:148, Tehzeeb 4/227, Taqreeb 1/331 waghera]**

AITRAAZ: Ghair-Muqallideen, Is MURSAL rivayat (Ya'ni Za'eef) rivayat se apna Mauqaf sabit karne ke liye ye Kehte hain: Mursal Hadees Hanafiyon ke haan MU'TABAR AUR MAQBOOL hai. Hanafi Mazhab ke Imam Surkhasi (رحمہ اللہ) likhte hain. "Doosre aur Teesre qarn (yani taaba'een) ki Mursal riwayat hamare (Ahnaaf) Ulema' ke qaul ke mutabiq Hujjat aur Daleel hai. **[Kitab Usool 1/360]** waghera Kutab.

AL-JAWAAB: Ghair-Muqallideen yahan per wizaahat kar dein ke, Kya Aap hamaare is Usool ko maan kar Hamaarey Ulema' ki TAQLEED qubool karte hain.? Aap log TAQLEED ki ta'reef kuch is tarah karte hain na, "Ummati ka Qoul (Qur'an wa Hadees se) bila-daleel maan lena TAQLEED hai aur TAQLEED SHIRK hai **(NOTE: Anaaf ke haan ye Ta'reef ghalat hai)**. Yahan per Imam Surkhasi (رحمہ اللہ) Ummati hain aur unka ye Qoul (Qur'an wa Hadees se) be-daleel hai. Kya Aap ko ye TAQLEEDI SHIRK qubool hai.?

Humne to apna Mauqaf Khud ke bal per tehraaya hai aur Aap log hain ki Muqallideen ke Aqwaal me PANAAH dhoond rahe hain Jab ke Aap log hamein Ghalat samajhte hain to phir Aisa kyon.? Waise Aap logon ka mauqaf me Jaan hi nahi thi ke khud ke bal per isey tehraate kyonke aap ne khud apne Pairon per Kulhaari (axe) jo maar li hai, isiliye Muqallideen ki PANAAH me aa gaye aur TAQLEEDI SHIRK karne lagey.

Chunacha Ghair-Muqallid, Zubair Ali Za'i ne ZA'EEF Hadees ki TA'REEF Yun ki hai, "Har Wo Hadees Jisme SAHEEH Hadees Ya HASAN Hadees ki SIFAAT maujood na ho to Wo Hadees Za'eef hogi.. Aur iski Iqsaam ye hain Maslan (Za'eef) MAUZOO', MAQLOOB, SHAAZ, MU'ALLIL, MUZTARIB, **MURSAL**, MUNQATA' aur MU'AZZIL waghera. **[Noorul Ainain pg60]**

Qaara'een-e-Kiraam! Ye raha aap ke saamne ghair-muqallideen ka asal mauqaf. Jo inke NAFS-PARASTI ke khilaaf tha, isiliye Muqallideen ki PANAAH me aa kar TAQLEEDI SHIRK karne lag gaye..

DEEGAR RIVAAYAAT:

Is silsile ki deegar tamam rivaayaat Za'eef hain. **[Tafseel ke liye dekhein Aasaar As-Sunan pg145, 146 Haashya]** Misaal ke taur per pesh karte hain Wa'il bin Hujar (رضى الله عنه) ki rivayat **[SUNAN BEIHAQI]** ke hawaale se.

- Iski ISNAAD (Chain) bohat Za'eef hai. Isme Muhammad bin Hujar hain aur Umme Abdul Jabbar hain aur Wo Umme Yahya hain aur Maj'hool hain aur Isme Sa'eed bin Abdul Jabbar bhi hain Jo Za'eef hain. Zehbi ne Meezan me kaha hai ke inke liye MANAAKEER hain. Kaha gaya ke inki Kuniyat Abul Khanaafis hai. Bukhari ne kaha ke inme NAZAR hai. Ibne Turkmani (رحمہ اللہ) ne JAWAHAR AL NAQA'I me kaha hai ke Muhammad bin Hujar bin Abdul Jabbar bin Wa'il AN Umme Sa'eed inke liye MANAAKEER hain. Zehbi ne kaha hai ke Umme Abdul Jabbar Wo Umme Yahya hain, na mai unka haal jaanta hu na unka Naam. Sa'eed bin Abdul Jabbar ke bare me Nisaa'I ne kaha ke Wo QAWI nahi hain. **[Aasaar As-Sunan pg145 haashya]**
- Ghair-muqallid, Zubair Ali Za'I ne khud Aitraaf kar liya hai, Ye rivayat Saqt Za'eef hai aur hawala diya hai **[Al-Jawahar An-naqa'I aur Meezan Al-Aitadaal]** ka, albatta iske baad wahi puraana Khel, Muqallideen ke Aqwaal me PANAAH lene ki koshish. **[Dekhiye Namaz me hath baandhne ka Hukm aur Maqaam pg25]**
- Ghair-Muqallid, Albani ne **[Silsila Al Zaeef (no.5500)]** me Umm-e-Yahya se rivayat kardah rivayat ko shaamil kiya hai (Ya'ni Za'eef Ahaadees me shumaar kiya hai).

4. TAFSEER FASALLI LI-RABBIKA WAN'HAR (Surah Kausar:2, Beihaqi).

- Hazrat Ali wa Ibne Abbas (رضى الله عنه) se is ayat me WANHAR ki Tafseer Seene per hath baandhne ki ki gayi hai.
- Allamah Kirmaani (رحمہ اللہ) Ali (رضى الله عنه) ki rivayat ke bare me farmaate hain ke Iski SANAD aur MATAN dono me IZTIRAAB paaya jaata hai. **[Al-jawaaahar An-Naqa'I 2/30]**
- Ye rivayat MUZTARIB hai kyonke Ali (رضى الله عنه) se iski Tafseer NAAF KE NEECHE hath baandhne ke liye bhi ki gayi hai Jo oopar Ahnaaf ke dalaail me Naql hai. Aur MUZTARIB rivayat ko Ghair-Muqallid, Zubair Ali Za'i ne Za'eef ki ek Qism kaha hai jaisa ke oopar guzar chuka hai.
- Ibne Kaseer (رحمہ اللہ) ne apni Tafseer me likha hai ke 'WAN-HAR' ke ma'na daayein hath ko baayein hath par seene par rakhna Hazrat Ali (raz). ke Tareeq se pesh karna Saheeh Nahi hai.
- Ibn-e-Abbas (رضى الله عنه) se bhi WANHAR ki tafseer Seene per hath baandhne ki ki gayi hai. Iska ek raavi hai Rooh bin Al-Musayyab jo MATROOK hai aur Ibne Hibban ne kaha ke Wo SIQAAT se MAUZOO' (Jhooti) rivaayaat karta tha, is se rivayat HALAL nahi hai. Ibne Adi (رحمہ اللہ) ne kaha ke Rooh bin Al-Musayyab, Saabit aur Yazeed se Ghair-Mehfooz hadeesein rivayat karte hain. **[Al-Jawahar An-Naqa'I 2/30; Meezan Al-Aitedaal 2/50, Lisaan Al-Meezan 3/486]**
- Is rivayat ka doosra Raavi Umrul Kindi hai. Ibn-e-Adi (رحمہ اللہ) kehte hain ke Umrul Kindi, Munkar Al-Hadees hai, Siqah logon se Hadees churaata hai. Abu Ya'la (رحمہ اللہ) ne isey Za'eef kaha hai. **[Al-Jawahar An-Naqa'I 2/30]**
- Allamah Fakhruddin Raazi (رحمہ اللہ) WAN-HAR ki Tafseer me Jam'hoor Mufasssireen ka ye Qoul naql karte hain ke, "WAN-HAR se muraad Oonton ki Qurbani karna hai" aur likha ke, "WAN-HAR ko Qurbani per mehmoool karne ki AFZALIYAT ki Paanchvi wajah ye hai ke lafz NAHAR ka isti'maal Oont ki Qurbani ke ma'ne me zyada Mash'hoor hai doosre wajooah mazkoorah me isti'maal hone se, Lihaaza Kalaam Allah ko is per Hamal karna Wajib hai. **[Tafseer Kabeer 23/129-130]**
- Is rivayat ko Mauzoo' (Jhooti) nahi to kam az kam Nihaayat Za'eef kaha jaayega. Aur Ghair-Muqallideen ko Sharam nahi aati ke aisi Za'eef rivayat se Jaayez aur na-jayez sabit karte hain.

Aam taur per Jo rivaayaat SAREEH hain Ya'ni ALAA SADRIHI (Seene per) ka Lafz hai Wo itni hi rivaayaat hain. Agar aur koi SAREEH rivayat Ghair-Muqallideen pesh karein to Jayezah liya jaaye ke Wo rivayat MAUQOOF to nahi hai Jisko MARFOO' ke naam se pesh kar diya gaya Ya isme koi Illat to Nahi hai.

SAHAABA WA TAABA'EEN KE AASAAR:

Seene per hath baandhne ke silsile me Ghair-Muqallideen ke paas Koi SAHEEH SAREEH MARFOO' HADEES nahi hai. Ghair-Muqallideen is silsile me Sahaba wa Taaba'een ke kuch Aasaar pesh karte hain. Awwal to in Aasaar ki ISNAAD Ghair-Saheeh hain. Duwwam Ghair-Muqallideen ko in Aasaar ke pesh karne ka Koi HAQQ hi nahi hai Kyonke Ghair-Nabi ka Qoul wa Fa'l unke Nazdeek Hujjat Nahi hai aur Ghair-Nabi ka fa'l wa Qoul unke nazdeek TAQLEED hai.

QIYAASAAT:

Ghair-Muqallideen ba'z martaba aisi Rivaayaat pesh karte hain Jin me sirey se ALAA SADRIHI (Seene per) ka lafz hi Nahi hota lekin Wo in rivaayaat me QIYAAS karte hain aur apne QIYAAS ko Hadees ka Naam dete hain Ya'ni **"Baat Apni aur Naam Hadees Ka"** Bukhari Shareef ke hawaale se SAHAL BIN SA'D (رضى الله عنه) ki Hadees me Taaweelaat Karte hain. Rivayat me hai, "Logon ko Hukm diya jaata tha ke, "Namaz me Dayein hath ko Bayein ZIRAA'I (baazoo) par rakhein." Kehne lagey ke *ZIRAA'I* kehte hain '*Hath ki Ungliyon se le kar Kuhni (Elbow) tak*' phir kaha ke ZIRAA'I per (Kahin bhi) Hath rakhenge to Khud ba Khud hath Seene per aa jayenge Naaf ke neeche nahi aayenge.

AI-JAWAAB: Koi bhi Shaqs, Ghair-Muqallideen ke is QIYAAS per Tajrubah kar ke dekh sakta hai ke Hath pakarne ki Jagah ke lihaaz se Hath Naaf ke Neeche se le kar Naaf ke oopar (Seene ke neeche) tak hi Aayenge. Haan! Agar Koi Shaqs Apne Shaano (Gardan, Shoulders) aur Peeth (Back) ko Sukood kar Hath baandhega to phir hath Seene per aayenge. Lekin aisa karna Namaz me Khushoo' wa Khuzoo' ke Khilaf hai. Aur agar Shaano wa Peeth ko sukeidna hi tha to phir mazed Tajrubah karenge to hath Sar per bhi Aate hain. Ye QIYAAS baatil hai. Aur sath hi ye Qiyaas SHAITANI hai aur ghair-muqallideen ke haan hujjat bhi nahi hai.

Kuch Ghair-Muqallideen apni Taa'eed ke liye FOUQUS SURRAH (Naaf ke oopar) ki rivayaat bhi pesh karte hain. Jab ke unka da'wa Seene ke oopar hath baandhne ka hai, aur SUNNAT-E-MU'AKKIDAH, WAAJIB Ya FARZ ke Hukm me hai Jisey QIYAAS se sabit Nahi kiya Ja sakta aur Ghair-Muqallideen ke haan Qiyaas hujjat bhi Nahi. Lihaazah Unka Ye da'wa bila-daleel hai aur bila-daleel amal karna TAQLEED hai aur Ghair-Muqallideen ke haan TAQLEED, SHIRK hai.

Chunacha Ghair-Muqallid, Mohammad Abul Hasan ne likha: "Aur is baat me kuch Shakk nahi ke TAQLEED khwaah A'imma-e-Arabah me se Kisi ki ho Khwaah Unke siva Kisi aur ki, SHIRK hai." **[AI Zafarul Mubeen pg20]**

QIYAAS AUR GHAIR-MUQALLIDEEN KA MAZHAB:

Ghair-Muqallideen ke haan Khud Rasoolullah (SAWS) ki Raa'I bhi Hujjat nahi hai.

- Chunacha Ghair Muqallideen ke Peshwa Janab Maulana Mohammad Joonagadhi ne likha: "Sunie Janab! Buzrugon ki Mujtahidon ki aur Imamon ki Raa'i, Qiyaas, Ijtihad wa Istinbaat aur Unke Aqwaal to Kahan.? Shari'at-e-Islam me to Khud Paighambar (sallallahu alaihi wa sallam) bhi Apni taraf se baghair Wahi ke Kuch farmayein to Wo Hujjat Nahi." **[Tareeq-e-Mohammadi pg57]**
- Ta'jub hai ke Jis DEEN me Nabi (SAWS) ki Raa'I HUJJAT na ho Us DEEN waaley Aaj ek Ummati ki Raa'I ko DALEEL samajhne lagey." **[Tareeq-e-Mohammadi pg 59]** (Al-Ayaazu billah)
- Abu Jaabir Abdullah Daamaanvi likhta hai: "Maqaam-e-Ghour hai ke Jab Nabi (SAWS) ki KHWAHISHAAT aur RAA'I ki Pairvi bhi Laazim qaraar na paaye to phir Kisi aur Shaqs ya Imam ki Zaati Aaraa' kis tarah DEEN bana sakti hai.?" **[Muqadmah Noorul Ainain pg19]**
- Mohammad Abul Hasan ne likha: "Qiyaas na karo! Kyonke Sab se pehle Shaitaan ne Qiyaas kiya." **[AI Zafarul Mubeen pg14]**
- Joonagarhi ne ye bhi likha: "Ye bhi HAQEEQAT hai ke rivayat ki tarah Inki (Hazrat Umar (رضى الله عنه) ki) DARAAYAT (samajh) Hum per (Ya'ni firqa Ahl-e-Hadees per) WAAJIB AT-TAA'MEEL nahi, bohat mumkin hai ke Wo DURUST Na ho." **[Shama' Muhammadi pg21]**
- Aur ek jagah likha: "Hanafi bhaiyo! Zara Kaleije per hath rakh kar Eimaan-daari se batlao ke Imam Abu Haneefah (رحمه الله), Ilm wa Fiqh me badhe hue the Ya Hazrat Umar (رضى الله عنه) Khaleefatul Muslimeen, Ameerul Mu'mineen, Pas aao Suno! Bohat se saaf saaf Motey Motey masaa'il aise hain, Hazrat Faarooq-e-Aazam (رضى الله عنه) ne inme Ghalti ki hai." **[Tareeq-e-Mohammadi pg78]** (Al-Ayaazu billah)

To Jin Ghair-Muqallideen ke Nazdeek Rasoolullah (SAWS) ki Raa'i Hujjat nahi aur Hazrat Umar (رضى الله عنه) ki HADEES KI SAMAJH mu'tabar nahi Wo Apni Raa'I aur SAMAJH pesh kar ke kya sabit karna chaahate hain.? Yehi ke DEEN me Ghair-Muqallid Mullaon ki Raa'I hujjat hai lekin Rasoolullah (SAWS) ki nahi, Ghair-Muqallideen ki Hadees ki Samajh Hujjat hai lekin Hazrat Umar (رضى الله عنه) ki Nahi. (Al-Ayaazu billah)

TEHQEEQ-E-MASLA':

Ahaadees dono taraf hain. Agar Khuda na Khwasta Koi Fareeq sirf ek Qism ke dalaa'il ko maanta hai aur doosri Qism ke dalaa'il ka inkaar karta hai to goya Wo Ahaadees ka inkar karta hai Jo KUFR ke qareeb pohnta deta hai. Aur AHNAAF

kisi QISM ke bhi Ahadees ka INKAAR nahi karte hain balke RAAJEH per amal karte hain aur Khilaaf wali Ahaadees me munasib Taujeehaat karte hain. Aur Ghair-Muqallideen iske Bar-aks MATLAB ki Ahaadees per amal karte hain aur Khilaaf waali Ahaadees ko SHAHEED kar daalte hain. Al-ghariz, Ab zaroorat is baat ki hai ke Dono Qism ki rivaayaat me Ijtihad kiya Jaaye dono Qism ki rivaayaat ka Jayeza le kar aur Raajeh per amal kiya jayega.

Ahnaaf ne Naaf ke neechे hath baandhne waali rivaayaat ko Mardon ke liye Khaas kar diya aur Seene per hath baandhne wali rivayat ko Aurton ke sath Khaas kar diya jis se Ahnaaf ka amal dono Qism ke Ahaadees per hai.

NOTE: Ghair-Muqallid, Abdur Rahman Mubarakpuri ne Muhaddiseen ke ek Usool ki Yun Wizahat ki hai. "Jab 2 Hadeesein aisi Aa Jayein, Jinka Ma'f'hoom Ek doosre ke mukhalif ho to Unke darmiyan Tatbeeq di Jati hai Ya Un me se kisi ek ko Tarjeeh de kar Us par amal kiya jata hai, doosri par nahi." **[Muqadmah Tuhfatul Ahwazee pg145]**

SEENE PER HATH baandhne ki Charon Qism ki rivaayaat ka Jayezah lene se Ye TEHQEEQ saamne aati hai ke SEENE PER HATH baandhne ke silsile me ek bhi SAHEEH SAREEH MARFOO' HADEES Ghair-Muqallideen ke paas nahi hai. Jab ke Ghair-Muqallideen ka da'wa hai ke Sirf SAHEEH HADEES hujjat hai. Neiz Ye da'wa bhi hai ke sirf SEENE PER HATH baandhna SUNNAT hai aur iske Khilaaf NA-JAYEZ goya ke ye SUNNAT-E-MU'AKKIDAH aur agar koi Ghair-Muqallid kehta hai ke namaz nahi hoti to WAJIB ya FARZ ke hukm me hogi. Aur Sunnat-e-Mu'akkidah, Wajib ya Faraa'iz ko sabit karne ke liye Ya to Qur'ani Aayat pesh karni hogi ya phir SAHEEH SAREEH MARFOO' HADEES. Chounke ghair-Muqallideen ke paas ek bhi SAREEH SAHEEH Hadees nahi hai. Isliye Unka Ye da'wa RADD hai.

Rahi Ahl-e-Sunnat Wal Jama'at, Ahnaaf ke Dalaa'il ki baat to, Wa'il (رضى الله عنه) ki Hadees zyada Mazboot hai, 2. Ali (رضى الله عنه) wa 3. Abi Hurairah (رضى الله عنه) ki Hadees HASAN darjah ki hain. Lekin Mukhaalifeen ke nazdeek Ye rivaayaat Za'eef hain. Mukhaalifeen ki is baat ko Tasleem bhi kar liya jaye to bhi kya hoga? Ghair-Muqallideen ke paas Ek bhi SAHEEH SAREEH MARFOO' HADEES Nahi hai Jis se Rasoolullah SAWS ka SEENE per Hath baandhne ki SUNNAT ko sabit kiya ja sakey. Aur Jo Marfoo' rivaayaat hain Wo Ghair-Mehfooz hain. Lihaaza Rivaayaat dono taraf ki Yaksaan darjah ki ho gayi.

Naaf ke neechे hath baandne ke silsile me 2 Jaleel-O-Qadar Taaba'een Abi Majliz (رحمہ اللہ) ka Qoul SAHEEH sanad ke sath aur Ibraheem Naqa'I (رحمہ اللہ) ka Qoul HASAN Sanad ke sath maujood hai.

Is silsile me Usool ye hai ke "Jab Ahaadees mutasaaviyatul Iqdaam (yaksaan darjah) ki ho to SALAF (Sahaba wa Taaba'een Kubbaar) ke aqwaal, af'aal se ek Janib TARJEEH di jayegi."

TAABA'EE KABEER KA QOUL AHNAAF KE NAZDEEK HUJJAT HAI:

"Jis Taaba'ee Kabeer ke fatwe Sahaba (رضى الله عنه) ke zamaane me shaa'e the, hamare nazdeek in Taaba'ee ka Qoul Hujjat hai, Jaisa ke Hamaare nazdeek Sahabi (رضى الله عنه) ka Qoul Hujjat hai" **[At-Tauzeeh 2/17, I'la As Sunan 19/132]**

Ahnaaf ke is mazhab ki Ta'eed me kayi Aslaaf ka amal hai jaisa ke oopar ki ibaraton me guzar chuka hai. A'imma-e-Araba' me se 2 A'immah (Abi Haneefah wa Ahmed (رحمہ اللہ)) ka Mazhab Naaf ke neechे hath baandhne ka hai aur Kisi ka Mazhab bhi SEENE PER hath baandhne ka Nahi hai.

Dono Aasaar ki bina per AHNAAF ka Naaf ke Neeche Hath baandhne ka mauqaf RAAJEH ho gaya aur isi ko Ma'mool biha Tehraya gaya hai.

MARD, NAAF KE NEECHE HATH BAANDHEY, IMAM AHMED BIN HANBAL (Rahmatullahi alaihi) KA BHI MAZHAB:

Allamah Ibne Taymiyyah rahmatullahi alaihi ke shagird Allamah Ibne Qayyim Hanbali rahmatullahi alaihi farmate hain: "Dauran-e-Namaz hath baandhne ki Jagah me Iqtifa hai. Imam Ahmed (Rahmatullahi alaihi) se ek rivayat Naaf ke oopar hath baandhne ki hai. Ek Naaf ke neechे baandhne ki hai. Ek rivayat Aap se wo hai Jo Abu Taalib ne zikr ki hai. Aap farmate hain ke 'Maine Imam Ahmed (رحمہ اللہ) se poocha ke Namazi, Namaz parhte hue hath kahan rakhein.? Aap ne farmaya: "Naaf ke oopar ya neechे rakhein". Aur Aap ke nazdeek Sab Jayez hai chaahe Naaf se oopar rakhe aur chaahe Naaf se neechे rakhe. Hazrat Ali (raziallahu anhu) se marwi hai ke Hatheliyon par Hatheliyon ko Naaf ke neechे rakhna Sunnat hai. Umroo bin Malik (رحمہ اللہ) ne ba-rivayat Abul Jooza' (رحمہ اللہ), Hazrat Ibne Abbas (رضى الله عنه) se Hazrat Ali (رضى الله عنه) ki Tafseer ki maanind rivayat ki hai magar Ye SAHEEH nahi hai. SAHEEH Hazrat Ali (رضى الله عنه) ki Hadees hai. Imam Muzni (رحمہ اللہ) ki rivayat ke mutabiq Imam Ahmad (رحمہ اللہ) ka farman hai ke Naaf se thhori neechे baandhein. Aur Seene par hath rakhna MAKROOH hai. Isliye ke Rasoolullah (صلى الله عليه و آله و سلم)

se marwi hai ke Aap (صلی اللہ علیہ وسلم) ne TAKFEER se mana' farmaya aur TAKFEER seene par hath rakhne ko kehte hain." [Badaa'i Al Fawaa'id 3/91]

SEENE PER HATH BAANDHNA YAHOODIYON SE MUSHABIHAT HAI:

Chunacha Allamah Muhammad hashim Sindhi (رحمہ اللہ) likhte hain, "Ye faqeer jab Yeman ki Bandar-gaah Idan ki taraf pohnta to wahan per humne dekha ke YAHOOD ki kuch jama'atein Sukoonat pazeer hain. Unki taraf kuch log bheje gaye is baat ki Tehqeeq karne ke liye ke YAHOOD Namaz me hath Kis jagah baandhte hain to Unhone Jawab diya ke Hum Namaz me SEENE ke oopar hath baandhte hain aur is per Sab Awaam wa khwaas YAHOOD ka ittifaq hai."

[Tarsee' Ad durrah ala Dirham As surrah pg89]

Allah ne aur Uske Rasool (صلی اللہ علیہ وسلم) ne YAHOODIYON ki mushabihat (Imitation, copy) se bachne ki saqt taakeed farmayi hai.

FIQH-E-HANAFI KI IBAARATON ME GHAIR-MUQALLIDEEN KI BA'Z TEHREFAAT WA AITRAZAT KE JAWABAAT:

Qaara'een-e-Kiraam! Kisi bhi Shaqs ko apne Maslak aur apne Dalaa'il ke pesh karne ka poora poora Haqq hai aur isi tarah ba-zarurat doosre Maslak ka Jawab dalaa'il ki Roshni me dena ka bhi mukammal Haqq hai, magar Ye Haqq kisi ko Nahi ke Kisi ke Maslak ki Ghalat Tarjumani karey aur unke A'imma wa Ulema' ki Jaanib Ghalat baatein mansoob karein. Allah ta'la Khoob Hisaab lega aise logon se. In sha' Allah!

Ghair-Muqallid, Abdul Mateen Joonagarhi bhi apni Kitab [HADEES-E-NAMAZ] me jagah jagah MASLAK-E-AHNAAF ki ghalat TARJUMANI karta hua Nazar aata hai.

1. (NAAM NIHAAD) AHL-E-HADEES KA HAWAALAH YA DHOKAH:

Ghair-Muqallid, Abdul Mateen ne BAAB (Chapter) baandha ke **AAP KE YAHAN BHI ISKA (Ya'ni Seene Per Hath baandhne ka) SABOOT HAI**. Phir [Umdatul Qaari] se Allamah Aini (رحمہ اللہ) ka Qoul Naqal kiya: Imam Shaafa'i (رحمہ اللہ) ne Wa'il bin Hujar (رضی اللہ عنہ) ki rivayat se HUJJAT pakri hai, Jiski Ibne Khuzaimah (رحمہ اللہ) ne Takhreej ki hai.. phir Aini (رحمہ اللہ) ne Wa'il (رضی اللہ عنہ) ki Hadees naqal ki. [Hadees-e-Namaz pg65]

AL-JAWAAB# 1:

HANAFIYAH ki Kisi bhi Kitab me Kisi aur Imam ka MASLAK bayaan karne se hamaara MASLAK samajhna Ya doosron ko samajhaana Ghair-Muqallideen ki NARI JIHAALAT ka Saboot hai. Ye Ilmi Amaanat wa Diyanat ke Taqaaaz ke khilaf hai aur Ye AHNAAF PAR SAREEH JHOOT baandhne me Daaqil hai.

2. AHNAAF KI TARDEED YA TAA'EED:

Abdul Mateen Ghair-Muqallid ne Likha ke: "Sahab-e-Hidayah ne Naaf ke Neeche hath baandhne ke Saboot me Jo rivayat bayan ki hai, is par Allamah Aini (رحمہ اللہ) likhte hain: Ye Hazrat Ali (رضی اللہ عنہ) ka Qoul hai aur Uski SANAD Nabi (sallallahu alaihi wa sallam) tak SAHEEH nahi hai." [Hadees-e-Namaz pg65]

AL-JAWAAB# 2:

Ahnaaf ko is ibarat se Kya Nuqsan hua.? Sahab-e-Hidayah ne "Li Qoulihi (Alaihis Salaam)" kaha tha Ya'ni Ye Nabi (sallallahu alaihi wa sallam) ka Qoul hai, is par Allamah Aini (رحمہ اللہ) naqad kar rahe hain ke Ye Hazrat Ali (رضی اللہ عنہ) ka Maqoolah hai, iski Sanad me Ali (رضی اللہ عنہ) ke ba'd Nabi (sallallahu alaihi wa sallam) ka Naam Mubarak barhaana SAHEEH NAHI hai, Kyonke Ye rivayat Hazrat Ali (رضی اللہ عنہ) par MAUQOOF (Stopped) hai. Albatta Hadees Marfoo' ke Hukm hai.

Chunacha Allamah Aini (رحمہ اللہ) iske ba'd ye bhi likhte hain: "Hazrat Ali (رضی اللہ عنہ) ka Ye farmana ke YE SUNNAT HAI, ye Lafz Muhaddiseen ke Yahan MARFOO' me daakhil ho jata hai." [Umdatul Qaari 3/15]

Allamah Aini (رحمہ اللہ) to MARFOO' keh kar Ahnaaf ki Taa'eed kar rahe hain.

3. TAZ'EEF YA TAUSEEQ:

Abdul Mateen Ghair-Muqallid Likhta hai: "Hadees-e-Paighambar to hai hi Nahi, Hazrat Ali (رضی اللہ عنہ) ka bhi Qoul hai Ya Nahi.? Is par Allamah Aini (رحمہ اللہ) Jarah wa Tanqeed karte hue likhte hain: Jo Qoul Ali (رضی اللہ عنہ) se marwi hai isme Kalaam hai kyonke iski SANAD me Abdur Rahman bin Is'haaq Koofi hain. Imam Ahmad (رحمہ اللہ) ne kaha ke Ye Shaqs bilkul Nikammah hai aur MUNAKARUL HADEES hai."

Phir likha: "Ho sakta hai Ali (رضی اللہ عنہ) ke Naam se isi ne Ye Rivayat Ghar (bana) li ho. Iske ba'd Allamah Aini (رحمہ اللہ) ne Ek 2 Nihayat hi Za'eef Saboot Narm Andaaz me Naaf ke neeche hath baandhne ke bayan kiye, magar Zor-e-Bayan Seene par Hath baandhne ke dalaa'il hi me hai." [Hadees-e-Namaz pg66]

AL-JAWAAB# 3:

Ye Ghair-Muqallideen ki Naaqis Samajh hai ke Allamah Aini (رحمه الله) Jarah wa Tanqeed kar rahe hain. Balke Abdul Mateen Joonagarhi ne BAD-DIYANATI dikhayi hai. Jab ke Allamah Aini (رحمه الله) ne iske ba'd fouran iska Jawab bhi diya hai. Aur Ghair-Muqallid ne iska Jawab hi udaa diya. Ye to HAQQ WALON KI PEHCHAAN HARGIZ NAHI. Phir bhi Haqq par hone ka da'wa?

Allamah Aini (رحمه الله) ne likha: "Main kehta hoon ke Abu Dawood ne rivayat kiya aur is par SUKOOT (Khamoshi) kiya aur iski Taa'eed aur Taqwiyat (Mazbooti) us rivayat se hoti hai Jisko Allamah Ibne Hazam (رحمه الله) ne Hazrat Anas (رضي الله عنه) ki Hadees se rivayat kiya hai ke Aqlaaq-e-Nabuwat me se daayan hath baayein hath par Naaf ke neeche baandhna hai." [Umdatul Qaari 3/15]

AL-HAASIL: Imam Ahmad (رحمه الله) ke Nazdeek agar Abdur Rahman, MUNKAR AL-HADEES hain to Imam Abu Dawood (رحمه الله) ke Nazdeek Qabil-e-Hujjat hain isiliye Unhone Khamoshi Iqtiyaar ki aur agar Ye Za'eef hi hain to is rivayat ki Taa'eed me Hadees-e-Anas (رضي الله عنه) maujood hai. Lihaazah Muhaddiseen ke Usoolon ke mutabiq 2 Za'eef rivayaton ko Jorne ke baad Wo Qawi ho jaati hain aur HASAN darjah me shumaar ho jaayengi.

NOTE: Imam Abu Dawood (رحمه الله) ne Hadees-e-Ali (رضي الله عنه) par koi Kalaam nahi kiya hai albatta Hadees Abi-Hurairah (رضي الله عنه) par Kalaam kiya hai. Albatta, Hadees Ali (رضي الله عنه) aur Hadees Anas (رضي الله عنه) ek doosre ki Shaahid hain chunacha inka Zu'af Khatm hua.

4. GHAIR-MUQALLIDEEN KI TAQLEED:

Abdul Mateen Ghair-Muqallid ne Allamah Ameerul Haaj (rahmatullahi alaihi) ka Qoul naqal kiya ke: "Be-shakk! Sunnat se sabit hai seedha hath baayein hath par rakhna, magar aisi koi baat paaya saboot ko nahi pohanchti Jiski Ro se badan ke kisi Khaas Maqaam par hathon ka rakhna Wajib ho sivaaye Wa'il ki Hadees ke (Jisme Seene par hath baandhne ki Sunnat ka bayan hai). [Hadees-e-Namaz pg66]

AL-JAWAAB# 4:

Isi tarah ki baat Allamah Ibne Nujaim Misri (رحمه الله) ne AL-BAHR AR-RAA'IQ me bhi kahi hai.

Hum Ghair-Muqallideen se poochte hain. Agar aap in Hazrat ka Qoul Hurf-e-Aakhir maante hain to phir Aap ko ye bhi Tasleem karna padega ke Baaqi Seene par hath baandhne ke Dalaa'il Ya'ni Hulab (رضي الله عنه) ki rivayat, Taos (رحمه الله) ki rivayat aur WANHAR ki Tafseer sab ke sab Paaye Saboot ko Nahi pohanchte.

ASAL HAQEEQAT: In Hazrat ne Ye baat Unke paas maujood Dalaa'il ki bunyaad par kahi hai. Ek to Hazrat Anas (رضي الله عنه) ka Asar tha aur doosra Wa'il bin Hujar (رضي الله عنه) ki Hadees. In do ke darmyan Muwaazna (compare) karte hue likha Jiska matlab Ye hai ke Wa'il (رضي الله عنه) ki Hadees ke siva Doosri Hadees hath baandhne ke Maqaam wa Mahal ko bataane wali sabit nahi.

Aur ek baat bhi NOTE kar lein ke [Musannaf Ibne Abi Shaibah] ka Nusqah Jisme NAAF KE NEECHE lafz ki ziyadati maujood hai wo ba'z Hazrat ke paas maujood nahi tha.

Ab Allamah Ibne Ameer Al-Haaj aur Ibne Nujaim Misri (رحمه الله) ki baat ko Hurf-e-Aakhir maan lena Khud Ghair-Muqallideen ke liye Khatrah se khaali nahi. Kyonke inke Qoul ka Matlab Yehi hua ke Wa'il (رضي الله عنه) ki Hadees ke siva Koi aur Hadees sabit nahi hai aur Ghair-Muqallideen ke khud ke Usoolon se Hadees-e-Wa'il (رضي الله عنه) Za'eef hai.

Ghair-Muqallideen, Kab se MUQALLID Ulema' ki TAQLEED kar ke TAQLEEDI SHIRK karne lag gaye.? Bila Tehqeeq Hamaare Ulema' ki baat Maan kar ANDHI TAQLEED ka Irtikaab Kyon.?

5. JHOOT KA BAD-TAREEN NAMOONAH:

Ghair-Muqallid, Abdul Mateen ne [AINUL HIDAYAH] ke hawaale se Naql kiya: "Naaf ke neeche hath baandhne ki Hadees ba-ittifaaq A'imma-e-Muhaddiseen Za'eef hai." [Hadees-e-Namaz pg67]

AL-JAWAAB# 5:

Jabke Is ne Yahan par JHOOT ka Saharah liya hai. Ye Ibarat [Ainul Hidayah] ki nahi hai. Balke Wahan pehle Hazrat Ali (رضي الله عنه) wali Hadees bayan karne ke ba'd likha hai ke: Imam Nawawi (رحمه الله) ne kaha ke is Rivayat ke Za'eef hone par A'imma-e-Hadees Muttafiq hain.

Magar Abdul Mateen ne iske bajaaye Apni taraf se Alfaaz "Naaf ke neeche hath baandhne ki Hadees" ki Zyaadati kar ke Ahnaaf ki taraf Mansoob kiya aur Ye Dhoka dena chaaha ke Naaf ke neeche hath baandhne ki Jitni Hadeesein hain Unko Za'eef Qaraar diya hai khud Ahnaaf ne.

Ye AHNAAF par SAREEH JHOOT baandha hai. Ye TEHREEF ka badtareen Namoonah Pesh kiya hai (Naam Nihaad) Ahle Hadees ne. Kisi Ek Hadees ke Za'eef hone se Is BAAB ki Tamam Ahaadees Kyon Za'eef ho jayengi.?

Jabke [AINUL HIDAYAH] me Imam Nawawi (رحمه الله) ke Qoul ke ba'd likha hai ke: "Lekin [Musannaf Ibne Abi Shaibah] me ba-tareeq Ibraheem bin Adham Al Balkhi (رحمه الله) Zeir-e-Naaf hath baandhna Marfoo' Hadees se sabit hai, aur Iski Isnaad me Koi Kalaam nahi, sivaaye iske ke Alqamah ne Ibne Mas'ood (رضي الله عنه) se suna Ya Nahi, To

isme Imam Tirmizi (رحمہ اللہ) ki SHAHAADAT kaafi hai ke Samaa' Sabit hai, Pas rivayat SAHEEH hai." **[Ainul Hidaayah 1/450]**

Dekhiye! Sahab Ainul Hidayah ki Tehqeeq chhupa kar Unki taraf Imam Nawawi (رحمہ اللہ) ka Qoul mansoob kar diya. Isey Ahl-e-Hadeesiyat nahi balke **AHL-E-KHABEESIYAT** kehte hain.

6. JHOOT KA DOOSRA NAMOONAH:

Abdul Mateen Ghair-Muqallid ne Arabi "Haashya Hidaayah" se Hadees-e-Ali (رضی اللہ عنہ) ke muta'liq naqal kiya ke Naaf ke neechе hath baandhne ki rivayat Za'eef hai aur Is par tamam Imamo ka Ittifaq hai. **[Hadees-e-Namaz pg67]**

AL-JAWAAB# 6:

Ye bhi DHOKA hai. Wahan Us Qoul ke ba'd Likha hai ke "Ye Allamah Nawawi (رحمہ اللہ) ka Qoul hai." Aur is Qoul ko AHNAAF ki Taraf Mansoob kiya Jaa raha hai. Jab ke Ye Qoul Khaas Hadees-e-Ali (رضی اللہ عنہ) ke liye KHAAS hai. Aur oopar iska Jawab **[Ainul Hidayah]** ki ibarat me de diya gaya hai.

7. TAQLEED-E-MEHAZ:

Phir Abdul Mateen Ghair-Muqallid ne **[AINUL HIDAYAH]** aur **[SHARAH WAQAAYAH]** (URDU) ke hawaale se Naqal kiya ke Seene par hath baandhne ki HADEES QAWI hai. **[Hadees-e-Namaz pg67]**

AL-JAWAAB# 7:

Abdul Mateen Sahab! Is ibarat se pehle Jo likha hai Wo bhi parh lete aur Uska Jawab de dete to Aap ke Mazhab ki Koi Khidmat ho jaati. Magar Aap to NAFS PARAST hain na Jo Nafs ke mutabiq mila wo le liya Jo Khilaf laga wo chhor diya. Likha hai: "Hadees-e-Wa'il me Muttayqin Ek martaba Namaz ka fa'l hai aur Sirf is Qadr se SUNNAT hona sabit Nahi hota." **[Ainul Hidaayah 1/450]**

To ibarat se sabit hua ke Is Hadees se SUNNIYAT ka Isbaat Nahi ho sakta, mumkin hai Ye Rasoolullah (sallallahu alaihi wa sallam) ka ek martaba ka fa'l ho.

In Hazraat ne Shaukani ki Naqool par aitmaad kar ke Hadees Qawi hai bayan kar di hogi Ya phir in Hazraat ne khud se bayan kiya hai to phir Humein is se Ittifaq Nahi, Jab ke Hadees-e-Wa'il Illaton se Khaali nahi aur Khud Ghair Muqallideen ke bataaye Usoolon se Za'eef sabit hoti hai. Aur in Hazraat ne Hadees Ali (رضی اللہ عنہ) ki SANAD ke muqaable me Wa'il (رضی اللہ عنہ) ki Hadees ko Qawi kaha hai. Aur Ahnaaf ki daleel sirf Hadees-e-Ali (رضی اللہ عنہ) hi nahi balke iske Shwaahidaat maujood hain.

8. MAHSHI HIDAYAH KI GHALAT FAHMI:

Abdul Mateen Ghair-Muqallid ne Likha: "Naaf ke neechе hath baandhne ko bayaan karna badi Hera Pheri hai, Wa'il (رضی اللہ عنہ) ki Hadees ke muqaable me Ye MARDOOD hai. Ali (رضی اللہ عنہ) wali rivayat iske muqaabil wa mu'ariz ho hi nahi sakti, kyonke iska Kamzor hona Humne Khud bayaan kar diya hai." **[Hadees-e-Namaz pg67]**

AL-JAWAAB# 8:

Sab se pehle Ye Jaan lein ke isne Arabi ibarat ka ghalat Tarjumah kiya HAAZA TA'LEEL ka tarjumah kiya BADI HERA-PHERI jo bilkul ghalat hai kyonke Ta'leel ke ma'ne Illat aur Wajah bayan karne ke hain.

Aur Yahan per Mahshi HIDAAYAH ka maqsad ye hai ke Sahab-e-Hidayah ne Namaz me hathon ko Naaf ke neechе baandhne ki Jo AQLI wajah ye bayan ki hai ke "Isme (Naaf ke neechе hath baandhne me) Ta'zeem hai aur Yehi Maqsood hai", Ye wajah apni Raa'i aur Qiyaas se bayan karna Hadees-e-Wa'il (رضی اللہ عنہ) ke muqaable me mardood (reject) hai, Kyonke Hadees ke saamne chaahe Za'eef Hadees hi Kyon na ho Qiyaas karna SAHEEH nahi hai. Rahi Hadees Ali (رضی اللہ عنہ) to wo Za'eef hone ki wajah se Hadees-e-Wa'il (رضی اللہ عنہ) ke mu'ariz nahi ban sakti.

ASAL HAQEEQAT: Yahan par Mahshi Hidaayah ko Ghalat fahmi hui hai, Kyonke Sahab-e-Hidaayah ne Ye Ta'leel (wajah) Hadees-e-Wa'il (رضی اللہ عنہ) ke muqaable me nahi bayan ki hai balke Hadees-e-Ali (رضی اللہ عنہ) ki Muwafaqat me naqal kiya hai. Sahab-e-Hidayah ne Wa'il (رضی اللہ عنہ) ki Koi Hadees yahan naql hi nahi ki hai, to phir Ye Ta'leel Hadees, Wa'il (رضی اللہ عنہ) ki Hadees ke muqaable me kyonkar ho sakti hai.? Lihaaza Ye Ta'leel Hadees Wa'il (رضی اللہ عنہ) ke muqaable me hargiz nahi hai balke Hadees Ali (رضی اللہ عنہ) ki Muwafaqat me hai.

Raha Mahshi ka kehna ke Hadees Ali (رضی اللہ عنہ) Za'eef hone ki wajah se Hadees Wa'il (رضی اللہ عنہ) ki mu'ariz nahi ban sakti. To iska Jawab Ye hai ke Khud Ghair Muqallideen ke nazdeek Hadees Wa'il Za'eef hai aur Illaton se Khaali bhi nahi hai aur Hadees-e-Ali (رضی اللہ عنہ) bhi Qabil-e-Ihtijaaj hai aur is ki Shwaahidaat bhi maujood hain Jis se is Hadees to Taqwiyaat milti hai. Aur Ahnaaf ka Maslak sirf Hadees-e-Ali (رضی اللہ عنہ) hi par munhasar nahi.

9. HADEES ALI (رضی اللہ عنہ) MARFOO' HUKMI HAI:

Abdul Mateen Ghair-Muqallid ne [SHARAH WIQAYAH] URDU aur [HIDAYAH] se naql kiya ke Hadees Ali (رضی اللہ عنہ) Marfoo' nahi. [Hadees Namaz pg67]

AL-JAWAAB# 9:

Hadees Ali (رضی اللہ عنہ) Lafzan Marfoo' nahi hai lekin Hukman Marfoo' hai. Hazraat-e-Ahnaaf ne Jo Nafi ki hai iska maqsood ye hai ke Jin logon ne isko Qoul-e-Rasool (SAWS) kaha hai, Ye ghalat hai, kyonke Ye Qoul Ali (رضی اللہ عنہ) hai Jisme wo Rasoolullah (sallallahu alaihi wa sallam) ka Amal wa Tareeqah bayan kar rahe hain. To ye Marfoo' ke hukm me hai.

Chunacha Allamah Nawawi (رحمہ اللہ) farmaate hain ke: "Jab Sahabi Yun kahe ke humein is baat ka amr kiya gaya, Ya Hum ko is cheez se roka gaya, ya kahe ke SUNNAT ye hai to Ye sab ka sab Marfoo' hai.." [Muqadmah Sharah Muslim 17]

HAZRAAT FUQAHA-E-AHNAAF (Rahmatullahi alaihim Ajma'een) KE IRSHAADAAT:

1. Imam Kaasaani (رحمہ اللہ) farmaate hain: "Mardon ke liye Hath rakhne ki jagah Naaf ke neeche hai." [Sanaa'I Al Badaa'I 1/201]

2. Imam Sarkhsi (رحمہ اللہ) farmate hain: "Hath rakhne ki Afzal jagah hamaare nazdeek Naaf ke neeche hai." [Al-Mabsoot 1/29]

3. Imam Burhaanuddeen Marghyani (رحمہ اللہ) farmate hain: "Daayein hath ko baayein per rakh kar Naaf ke neeche rakhein." [Al-Hidaayah 1/106]

4. Qaazi Khan (رحمہ اللہ) farmaate hain: "Daayein hath ko baayein per rakh kar Naaf ke neeche rakhega." [Al-Khaaniyah Alaa Haamish Al-Hindiyah 1/86]

5. Imam Tahavi (رحمہ اللہ) farmaate hain: "Hath baandh kar rakhna Juda SUNNAT hai aur Naaf ke neeche rakhna alag SUNNAT hai." [Haashya At-Tahavi Alaa Durr Al-Mukhtar 1/213]

6. Allamah Ala'uddin (رحمہ اللہ) farmaate hain: "Mardon ke liye ye hai ke Hath baandh kar Naaf ke neeche rakhe." [Radd al-Mukhtar 1/472]

7. Haafiz Aini, Allamah Ibn-e-Nujaim aur Mullah Ali Qaari (rahmatullahi alaihim) ne bhi Naaf ke neeche hath baandhne ko Raajeh farmaaya hai. [dekhiye Al-Banaayah 1/609, Umdatul Qaari 4/389; Al-Bahr Ar-Raa'iq 1/538; Al-Mirqaat 2/509]

8. ALLAMAH KASHMEERI (rahmatullahi alaihim) KA IRSHAAD: "Saheeh Ibn-e-Khuzaimah me Wa'il (رضی اللہ عنہ) ki Hadees me lafz ALAA SADRIHI (Seene per) bhi waaq' hua hai aur ye mere Nazdeek Qata'an Ma'tool hai, Kyonke A'immah me se aur SALAF me se kisi ne Na is per amal kiya aur Na iski taraf gaye." [Faizul Baari 2/226]

DA'WA ITTIHAAD KA AUR AMAL IQTILAF KA: Ghair Muqallideen ka da'wa hai ke A'Imma-e-Araba' ki Taqleed chhor kar Sab Ghair Muqallid ho jaayein to Iqtilaaf khatm ho Jaayega, lekin hota iske Ulta hai. Agar Koi HANAFI apne MASLAK ke mutabiq Namaz padhe to Duniya ke kisi Koney me bhi pehchan liya jayega ke Ye HANAFI hai isliye ke Saari duniya me HANAFI ki namaz ek hai. Iske bil-muqabil poori dunya ko Nukta-e-Ittihaad per lane wale Da'we daaron ki namaz Ek Masjid me bhi Yaksaan nahi hai balke Har Shaqs ka hath baandhne ka tarz alag alag hai. Jab Ghair Muqallideen ki masaajid ka Jaayeza liya jaye to naye-naye Manaazir dekhne ko milte hain jinka Ahaadees se door door tak waasta nahi hai na hi ye Ittihaad hai balke aur mazed Iqtilaafat ki bunyaad hai.

- Koi bayein hath ki Kohne ko daayen hath se pakde rakhta hai aur baayein hath ko baghal me rakhta hai.
- Koi daayein hath ki hatheli ko baayein hath ki baghal me rakhta hai aur baayein hath ki hatheli ko daayein hath ki baghal me rakhta hai.
- Koi baayein hath par daayan hath rakh kar Bayein hath ko kahne ke Qarib pakadta hai.
- Koi baayein hath ki Hatheli par daayein hath ki hatheli rakh kar Shaane (Shoulders) aur Peeth (back) sukood kar Halaq ke neeche rakhta hai.
- Aur isi tarah ke naye naye manzar dekhne ko milte hain. Jo kisi bhi Sahih Hadees se sabit nahi hain balke inke baatil QIYAASAAT hain.
- Lekin Ahnaaf ki Namaz duniya ke kisi bhi Masjid me, Ek hi hoti hai. Koi iqtilaaf nahi hai, sab Naaf ke neeche hath baandhte hain.

Is se sabit hota hai ke Ghair Muqallidiyat me Iqtilaf wa Inteshar hai aur Taqleed me Nazam wa Zabt-e-Millat hai.

LA-MAZHAB GHAIIR MUQALLIDEEN (FIRQA AHL-E-HADEES) SE CHAND SAWALAAT:

1. Upar mazkoora Tareeqey me se konsa Tareeqah SUNNAT hai? Ya phir Koi aur Kaifiyat? Saheeh Hadees se pesh karein?
2. Seene par hath baandhne ki ek Saheeh Sareeh Marfoo' Muttasil Hadees pesh karein?
3. Hath baandhne ke tareeqe par Jab Tatbeeq aur Jod ki soorat maujood hai to isey chhor kar ba'z Ahaadees par amal karna aur ba'z ko chhorna, Kya Naam nihaad Ahle Hadees ka kaam yehi hai?
4. Hath baandhna Farz hai ya Wajib ya Sunnat ya Mustahab? Agar Na baandhein to Namaz hogi ya Nahi? Agar bhooley se Na baandhein to Sajdah Sahoo wajib hota hai ya Nahi?
5. Jo log Namaz me Kohnei nahi pakarte balke Sunan Nisaa'i ki Hadees ke mutabiq Apni Hatheli ko doosre hath ki hatheli ki pusht par rakhte hain, Unki Namaz hoti hai ya nahi? Aur Jo log Nisaa'I ki is Hadees per amal nahi karte balke hathon ko Kohneyon per baandhte hain Un logon ki Namaz ho Jati hai?
6. Kutab Ahaadees me 3 Qism ki rivaayatein milti hain hath baandhne ke maqaam ke ta'lluq se. Naaf ke Neeche, Naaf ke oopar aur Seene per hath baandhne waali. To Ghair-Muqallideen se guzarish hai ke Rasoolullah (صلی اللہ علیہ وسلم) ka Faislah Kisi Saheeh, Sareeh, Marfoo', Muttasil hadees se dikhayein ke inme se Kis Qism ki Hadees per amal kiya Jaaye.?
7. Pak-o-Hind me Islam par 1200 saal guzar chuke hain. To ek misaal dijiye Angrezon ke daur se pehle walon ki ke Zeir-e-Naaf hath baandhne walon ko Munazrah (debate) ka challenge diya gaya ho? Kab aur kahan diya gaya? Ya phir Angrezon ke daur se pehle kisi ne Zeir-e-Naaf ke khilaaf koi Risaala likha ho? Agar nahi to phir kya Aap ka firqa Angrezon ke daur ki paidawaar to nahi? Aur Risaale ab likh rahe ho to kya Ye Bid'at Nahi?
8. Rukoo' ke ba'd Hath chhorna chahiye ya baandhna chaahiye? Saheeh Hadees pesh karein? Agar pesh karne se Aajiz hain to phir ye amal Aap ka Be-daleel shumaar hoga. Aur Be-daleel amal karna to Aap ke haan TAQLEED hai aur TAQLEED SHIRK hai.

Allah ta'la se dua hai ke, humey HAQQ samajhne aur us per Mazbooti se Qayem rehne ki taufeeq ata farmaaye. Aameen.